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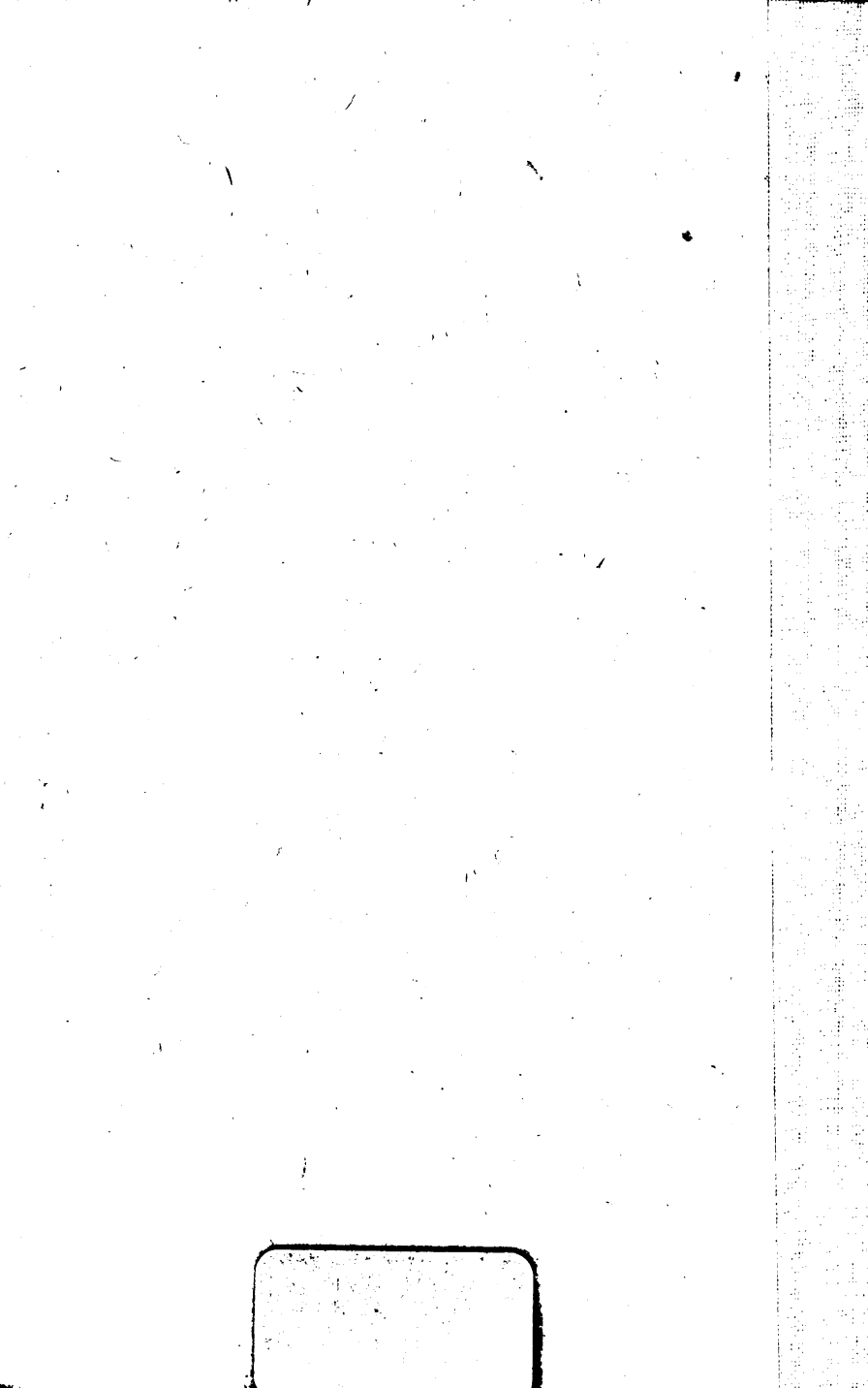
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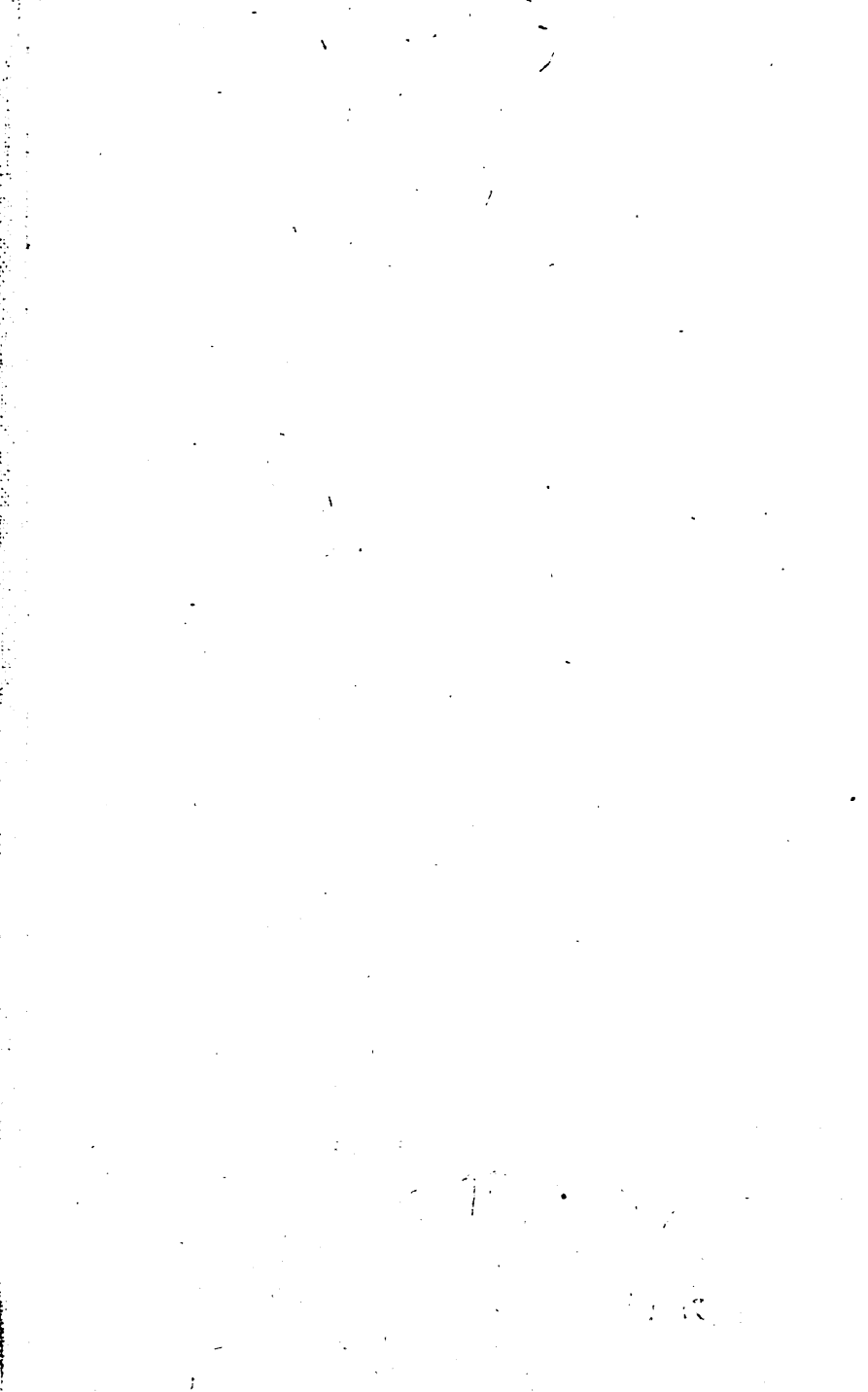
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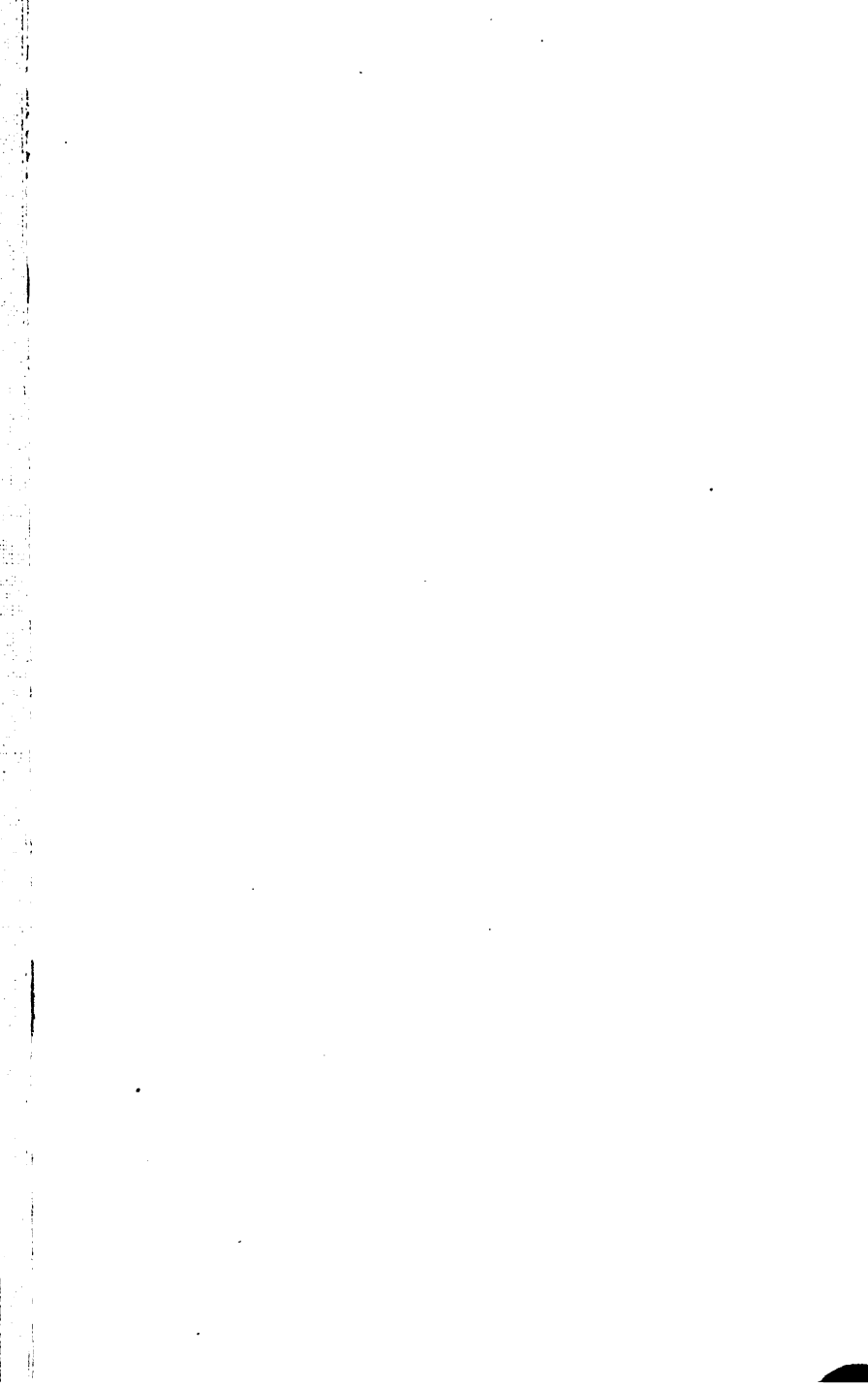
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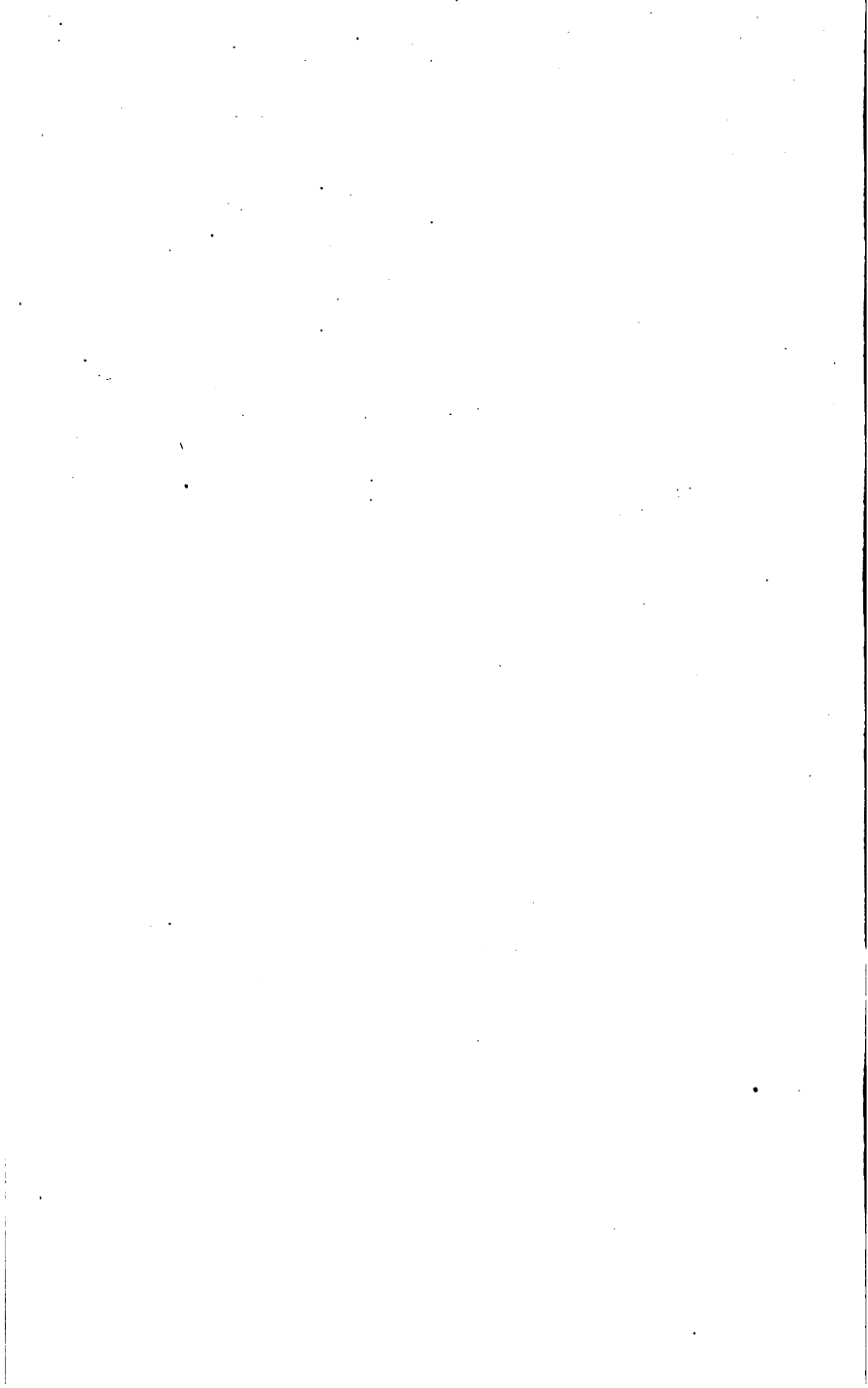
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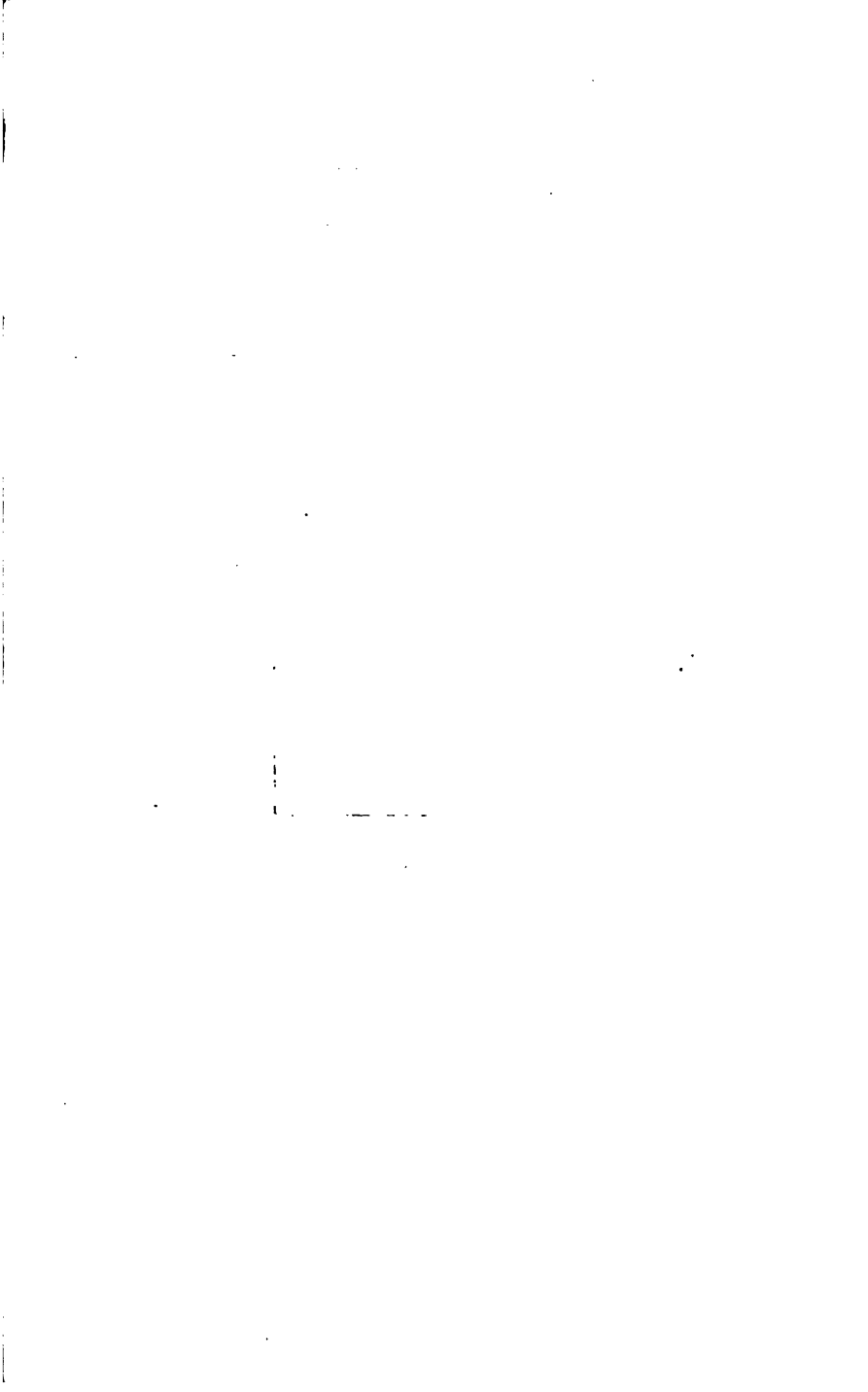


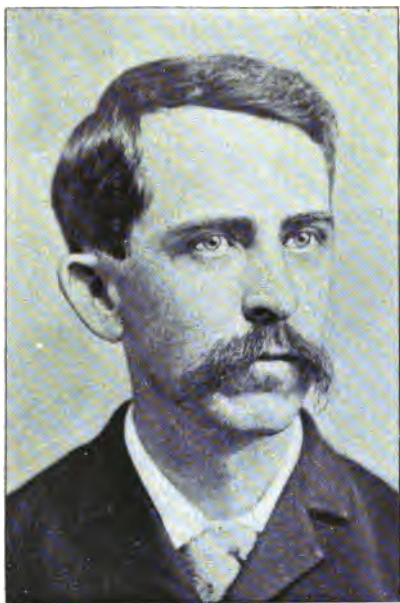












C. R. Phifer



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# ANNALS

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OF THE

## EARTH.



BY

C. L. PHIFER.

AUTHOR OF "VOICES," "WEATHER WISDOM," "ZAPH-  
NATH-PAANEAH," ETC.



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## INTRODUCTION.

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Thou organ-voice of England, Milton blind,  
Quintessant word, a little lad assumes  
Upon the summit of the centuries  
To differ with thee, thou whose Prince of Hell  
Is justly so admired; nor thee alone,  
But Dante austere-browed who in the shades  
Of Heaven's prison house sought out his lost,  
And borrowed from the heathen, naming Christ;  
As well as him who, in the course of time  
Told of a heart surrounded by a snake, 10  
The worm that dieth not; and Bickersteth  
That of the three-fold tragedy late sang.  
Why might he not? for have not puny things  
Sometimes as keen sight as the greatest men?  
Must they not say they see? For he, above  
The mists of time more than the others were,  
By reason of his higher place in years,  
Thinks that he sees more clearly than they did  
The plan concentric that though centuries  
Running unseen like England's cable thread 20  
Is now almost unto the throne of God.  
Is he presumptuous? Then forgive him not,

---

1. Organ-voice of England — Quoted from Tennyson's sonnet to Milton.

9. Pollox.

12. "Yesterday, To-day and Forever."

But nathless listen, as in powerful words  
 He hopes not to approach these mighty bards,  
 But claims no ornament, believing that  
 "An honest tale speeds best being plainly told."  
 Moreover, understand, the work of years  
 By him who sings the flowing song of time  
 Into eternity, must be condensed  
 And barely outlined — as when from a peak 30  
 One sees a landscape for a hundred miles  
 Spread out before him, and must look again  
 Before he sees it all, or sees it clear.

Oh, Holy Spirit, subtlest element,  
 Life universal, seeing sparrows fall  
 And numbering our hairs, I pray thee now  
 To lead and light me, as when, brooding o'er  
 The pit of chaos, thou didst form the worlds  
 And bring forth order; and thou mighty One,  
 Great Energizer, now my organs touch 40  
 With living coals, as erst thou didst the seers,  
 That I in purity may speak Thy word,  
 In strength and understanding, caring not  
 If it shall please or give offense: that as  
 The night of Satan's empire turns to dawn  
 And the day star arise, four acts being past,  
 The future we may know as coming fact  
 And all as verity, until the Sun  
 Of Righteousness shall rise upon the earth,  
 And Jesus, rightful lord, the sceptre wield  
 In place of Satan, false god of this world.

---

46. "Westward the course of empire takes its way,  
 Four acts already past," etc.

BERKELEY.

# ANNALS OF THE EARTH.

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## BOOK I.

---

AT FIRST.—GENESIS I., 1-3.

There was a deep and elemental sea  
That splashed in darkness. But the WILL had plan:  
Arranging and compacting curiously,  
He brought out Shapes, that aimlessly began.

To float in rarer space, and grind, and clash,  
And wear themselves to smoothness. Then the  
DEED\*

Sought out for light, and light came with a flash:  
Some Shapes He made a torch; and after, said,

“Move ye in circles!”† till the Heavens became  
Unnumbered wheels of fire before His word,  
Spreading behind them oraflams of flame,  
And softly in their grooves chimed, “Praise the  
LORD!”

### INTERLUDE.

And still the Potter turned His flaring wheel;  
The flaming trains were slow distributed;  
Shapes rounded into spheres, grew dark and chill,  
And lightless in the zodiac floated, dead.

---

\* John i: In the beginning was Logos, Deed or Wisdom.

† “Order is Heaven’s first law”

rapped it

and

And spluttering through the film, the fire found  
Egress, and belched its lava everywhere.

Thus roared our stormy globe through ages loud,  
And spread its nebulous train behind; and so  
Ashes incrustated it, and in a cloud  
It lay in waves, a furnace vast below.

SECOND DAY— ON EARTH.— GEN. I., 9-13.

To earth He called for land; the prisoned fire  
Heaved till the thick crust rose above the waves,  
Then lay in oozy tracts, or fen, or mire,  
With seaweed streaming from it, and the leaves

Of hot and gaseous plants and vapor trees  
O'ershadowing it; which dropped the fruits that  
hung

Upon them, mashed and mixt with nuck; and seas  
Bore clams, crustaceans, such as had no tongue;

For all the earth was solitary, drear,  
With no note save the clash and thunder peal  
And drizzling rain, and nothing that could hear,  
Or needed light, or knew more than to feel.

THE FIRMAMENT.—GEN. I., 6-8.

But holding vapors spreading into space,  
He built a firmament about the sphere,  
Where gathering the waters to one place,  
He traced out seas, and made a land appear.

Transparent, rare, a plane above the ground,  
Yet bearing verdure and a subtle life:  
A sphere it was, that held the vapors bound,  
Till earth grew genial, and the jarring strife

Was equipoised; the atmosphere was cleared,  
And half earth's seas were built upon the air,  
So that vast continents below were reared  
High above water. God works everywhere.

THIRD DAY.—GEN. I., 14-19.

Thus rending earth's perpetual veil of even,  
The smooth expanse became a polished glass  
Through which the sun and stars looked, heaven  
    over heaven,  
Upon the stormy and unshapen mass  
Below the firmament, beginning to  
Measure the passing days and nights and years,  
And mark them on the broken land below  
In bloom and fruit, with lines of shade and spears  
Of beauteous light, beginning up above  
To call forth what would answer us for trees,  
Meadows and flowers, growing to the move  
Of waters, and the music of the breeze.

FOURTH DAY.—GEN. I., 20-22.

He looked, and saw on earth the sigillare,  
Ferns, mosses, calamites and conifers  
Rise in lagoons thick-matted, ponderous, where  
The earth received their trunks as babes of her's,  
And buried them with deep convulsive sob  
Far in her heart to carbonize; while yet  
New ones arose; and now and then a knob  
Or ledge projected upward, where a jet  
Of water sudden-rising told of pangs  
That rent her bowels before the time when she



Should have a greater birth. So rounder hangs  
The pregnant earth, and deeper grows the sea.

## FIFTH DAY.—GEN. I., 24-25.

The hour arrived. And ocean and the air,  
The earth and heaven, swarmed with living things,  
Each suited to his sphere, built strong and fair  
On God's four plans: some flapping with their  
wings

The genial atmosphere, some lashing sea  
In furious battle, some upon the ground  
Creeping or trotting; and upon the free  
And crystal firmament some more were found

Of erect figure: making ceaseless din  
In woods endigenous, and jungles, and  
Upon the vigorous meadows, where within,  
Tri-colored flowers bloomed on every hand.

## SIXTH DAY.—GEN. I., 26-27.

Then man was sent here to possess his home,  
His home prepared: with carpet made of grass,  
And varied arches in the forest's gloom,  
And rocky caverns, and a roof of glass

Through which he saw the sun and stars that rose  
And set; long trailing ornaments of vines  
Around him, rills of braided light, and those  
Sweet songsters of the wood and spicy winds

To make him music: 't was a palace fair  
Five thousand years in building. And from  
Heaven

The Princes of that higher world came here  
To see his home, and do him service even.



From the luxuriant growths as fast as change  
Dissolved its tissue, so there was no age.  
Carnivora and raptores and pests  
Were now extinct, a higher mechanism  
Upon the four frames being charged with life  
For this superior day. Of former things  
(And ye can judge if they were animals  
That having nobly lived now lived again,  
Or only mineratures from which the man 30  
Could spell out revelation) some remained,  
The ponderous reptiles into lizards shrunk,  
As if to crowd the world for other things —  
The serpent-bird, no longer bent on prey —  
And creatures beautiful — and things unique.  
Also the mosses grew upon the trees  
Or on the hillside nestled; little ferns,  
The lessened photograph of things ago,  
Amid the flowers, 'neath o'er-branching trees  
Of pattern new; for exogens were thick. 40  
And there were then no zones. The sun's one ray  
Submerged the earth, unbent by broken clouds  
Or humid atmosphere, to glance away,  
And unincreased by lens to pour a flood  
Of heat on the equator; but it came  
A genial smile upon its every part,  
And made the evergreens, the endogens,  
The exogens and tropic plants, yea, all —  
The slender hickories, the scaly palms,  
The gnarled oaks, the poplars tall on butts, 50  
Snake-rooted elms, the stately cedars, grove-  
Like banyans, fern-leaf walnuts, delicate  
And penciled willows, painted sycamores  
And all or whatsoever now we see  
Spread through the earth, grow brothers in one grove.  
And being neither hot nor cold, there were  
No seasons: it was constant spring and fall:

The buds formed on the tree as rustled down  
The crimson leaves, the blossoms made it fair  
To look upon, and mixt with them the fruit, 60  
Ripened and ripening, held forth its feasts  
And promise for the morrow. Over trees, the  
vines

Clung delicately embracing, from their breasts  
Dropping the rich milk of maturity,  
To fill the creatures, more than they could use.  
There were great forests spreading over hills  
And valleys; there were prairies broad where waved  
Great meadows and the natural fields of wheat,  
Rye, barley, maize; and mountain peaks there  
were,

Crags, defiles, cliffs, that walled the treasure spots 70  
In veins, beds, placers, where auriferous  
And carboniferous outcropping held  
But feebly nature's secrets; there were streams,  
Pison, Hiddekel, Gihon and Euphrates,  
With tributaries, creeks and brooks and rills  
Flowing about the land of Paradise.  
They leaped in waterfalls, and purling stole  
Through shady places, or through meadows green  
Pied with blue flowers, yellow, red, or tints [80  
Between, speckled and striped, ten thousand shapes,  
Each moulded as it were a maiden's gift  
Wrought out with toil and careful fingers for  
A loved one, scattered thick and hid away  
In unseen parts, profuse, but always fair;  
And in the broader valleys grandly rolled  
The mighty waters onward with the light  
Slanting adown their foothills, and drank in  
Their spacious throats with many a gurgling sound—  
So rolled until they reached the sea that spread  
Over a seventh part of earth, where still 90  
Creation sported, tumbling in its waves

From where our common father was, within  
A dell hard by a beck, his eyes could see  
As 'twere an orchard, and amid the leaves  
Or past the trunks or even at his feet  
Bevy's of beings of a varied shape  
And size, and different usages, that seemed  
Happily disporting, munching the fruit  
And chatting to each other; to his ears  
The sounds took meaning and he understood 100  
Praises to God, and songs of joy, and words  
Of love one for another, mingled with  
Occasionally a greeting to himself.  
As yet he knew but little, having just  
Risen to life amid the curious scenes,  
With no instructor and without the time  
To wear off strangeness by experience:  
And being so he looked with wonder on  
The lovely landscape, and when all was scanned  
Walked further on, pleased with still other scenes.  
So pretty that he marked them, thinking to  
Come back again in just a little while  
To there remain. Yet he did not come back,  
But filled with wonder and expanded in  
His faculties already, on he walked  
And on, till in new beauties he forgot  
The old, and longed for brighter still, for though  
He saw the same things o'er and o'er again,  
'Twas new arranged and did not seem the same;  
The brook, through circling ever, in no place 120  
Like in another, nor the trees the same,  
The scents, the hills, the little rising knolls,  
The empty places thick with flowers and grass.  
So different from man's work! since he builds  
With square and compass, and in training things  
Maps out a shape or figure, with the change  
Of fashion, but with no variety —

This being simple, and yet deep with thought,  
Always the same, yet always different.  
Adam was filled with wonder, near akin 130  
To worship; but the things he saw were less  
In power than he himself, so that he felt  
There must be something hid. And what if there  
Arose no roof except the vaulted heaven,  
Where clouds and flaming sun and flying birds  
Wrought minutely scenes like kaleidoscopes  
So high above it made one reel to look?  
Still these spake of the One above himself  
Whom he had not seen, and he feared that he  
Might suddenly trespass upon Him; and 140  
The vast expanse, oh, what could it contain  
Beyond the eagles climbing spiral stairs  
On pinions motionless, and ducks and geese  
In vast triangles gabbling high above,  
And showing where the waves were in the air?  
What else was there? And by that brook the fawns,  
The hares,— the thrushes splashing in the waves—  
The oxen, sheep, giraffes, and kangaroos  
On hill and valley—in the brake the huge  
Leviathan and elephant—the bison, horse, 150  
Camel, zebras, goats upon the prairie fields—  
The prairie dogs, cayottes and emeus, —  
Squirrels and chipmunks chatting in the trees  
Tormented by the apes and monkeys— birds,  
Flitting like singing blossoms here and there,  
The passerers, the mocking birds, the larks,  
Robins, swallows, woodpeckers, nightingales—  
Yea, present everywhere, the apoda,  
The trogons, lyre birds, the pheasants, quails,  
Rocs, ostriches,— why was there none like he 160  
Himself? for he had seen his likeness in  
The pool. He listened to the singing of  
The birds and chatting of the creatures, spoke

To them, stroked some and petted others, praised  
Their comeliness and sought out language (for  
He spake, and all things, and similitude  
Made utterance of one thing partly known  
And understood of others) to describe  
The features of the animals first seen.  
He gazed at some to study out their habits; 170  
He rooted up that civil engineer  
The mole; he watchéd the little sunnysides  
Flash gold and silver from their harness-scales  
While gliding through the waves as noiselessly  
As owls through midnight; he beheld the snake  
Steal over ground, and down into the pond,  
Then spread its wings and fly so subtly that  
'Twas scarce to be observed. He also saw  
Articulates and worms, things numberless,  
And of as great varieties as were 180  
The flowers themselves. And they--how sweet  
they were!

What varied colors! and what new designs!  
How many and how pretty! oh, it seemed  
So wonderfully rich, yet simple, too,  
So that it did not cloy! and through the air,  
So rich it seemed like gusts of musk swung from  
A burning censer, floated scent of grape,  
Cassia, camphire, allspice, melon, rose,  
Myrrh, nard and lilies, and all other spice,  
Together with the smell of ripened fruit, 190  
Blossoms and every flower. He walked so far  
He grew both tired and hungry. As he walked  
He therefore plucked and ate of oranges,  
Melons, bananas, apples, almonds, dates,  
Figs, grapes, nuts, and berries, biting out of some  
And casting them aside for others. He  
Had followed down a valley, and as now  
He thirsty grew he kneeled beside the brook

And drank thereof till he was satisfied.  
By this time he was on a hill that looked 200  
Down on Euphrates rolling broad below,  
And some ten miles off lost in the blue sea;  
And from its summit, with a visual sweep  
Of miles on miles, he saw the glorious land  
As Moses afterward from Pisgah's height  
Looked over Canaan and Philistia,  
Or Christ upon the Mountain top, the world.  
But you know what the world is — why describe?  
'Twas what you know, though fairer, fairer far.  
His manly faculties that at the morn 210  
Were blank and inexperienced as babe's,  
Were broadened and enlarged first by the sight  
Of wonders in the dell, then by the walk,  
And by the sights and sounds and smells and tastes,  
Colors and beauties, by the skies, and last  
By this vast sweep of territory bright,  
Till as he flung himself, when all seemed seen,  
Upon the grass amid the flowers, he thought  
The thing most marvelous that he should be  
Who was not until now, and in this place, 220  
And see such sights and hear such varied strains  
That blended into melody. He thought  
Again upon the owner of these grounds,  
And fearful of a presence, shuddered; he  
Thought of the varied creatures he had seen  
In companies or pairs, with young and grown,  
And wondered that he saw none like himself;  
Maybe the owner was like him, if so  
He hoped to meet Him; and he wondered what  
He next had better do. Then at his side 230  
A Voice so low and musical he scarce  
Could tell if it were something new or just  
The same tones he had heard, was calling thus,



"Adam, oh Adam!" And in doubt the while  
He answered not, till It called once again,  
"Adam, oh Adam!" Then he starting said,  
"Here am I; I pray thee, who art thou?  
"I am the Lord, thy Maker," said the Voice.  
"Nay, look not on the herb,—it is not me;  
Nor think it is the wind. I have been with      240  
Thee all this walk, and yet thou hast not seen;  
Thou canst not wander from me, yet thou canst  
Not look on me. But as I saw thy thought  
Was of companionship, I spake to thee  
That I might answer." And so Adam said,  
"What am I, what are these, and what art thou?"  
"I am," the Voice replied, "and I have formed  
The earth, the sun and what thou yet shalt see;  
These trees that stand like pillars for the sky  
My hands have made, and hung with vines and  
moss.    250

I made this mosaic of grass and flowers,  
And thee thyself I made. Behold, these trees,  
These varied flowers, and the differing fruits  
Springing from one soil! I have given them  
The power to draw from earth their sustenance,  
And every seed its kind: that power is life.  
Behold these animals; the supple limbs,  
The various structures! they are all of earth,  
As are the trees and grasses: that which gives  
Them power and activity is life. 260  
It is the same life in the plant and brute,  
It is the same things of which they are formed,  
And yet one differs so in faculties  
And one in operations, that it seems  
A multitude of differing flesh and life.

234. According to the Talmud Adam was so called from three letters: A for first man, D for David, and M for Messiah, the name thus being prophetic.

Behold thyself, too, thou art as these are,  
But more acute and higher than they be:  
I made thee for a ruler; thou shalt have  
Control of all and shalt be greatest here.  
Monarch art thou of all thou dost survey." 270  
But Adam said, "I saw that there was none  
Like to myself, and when I heard Thy Voice  
I hoped that Thou wert like me, for I felt  
A need of something." And the Voice replied,  
"Do I not speak like thee? I will remain  
Where thou art, Ish, to be thy company.  
I see thee, I will always be near by."  
Adam was puzzled, weary from the walk,  
And so for drowsiness spake not. The sun was low,  
And settled far off in a clump of trees, 280  
Which seeing, sighing with the memory  
That he was lord, he rose to carry out  
His first responsibility, and said,  
"The sun is leaving, I must bring him back."  
But God made answer: "Nay, content thyself  
To here remain and rest. Though thou art lord,  
Yet there are greater; I will bring it back.  
And meanwhile wait and see." So waited he  
Beneath a beech, and saw it disappear,  
And darkness gather as a curtain in 290  
About the earth: he saw the fowls to perch,  
The beasts to shelter; and then in the east  
The moon arose: and he said, "there it is —  
But not so bright!" and then the stars came forth  
One after one, the milky-way was seen,  
The world was dusk, the heaven twinkeling.  
And Adam rose and gazed as in alarm.  
"This," said the Voice, "is what I meant in saying  
What yet thou'lt see. My hands have made all  
these;  
I brought them forth, I know them all by name. 300

Nay, do not fear, but learn from this that there  
 Is higher than thou art; and as these things  
 Obey thee, so must thou obey this One  
 Who made thee and all things. Behold how all  
 Have gone to rest! If thou will rest thyself  
 Lie down, and he who made thee will keep watch."  
 Wearied, bewildered, he lay down, and slept.

When he awoke the sun was back indeed,  
 But opposite where it had disappeared,  
 And everything was busy with new life. 310  
 The stars alone were gone: unless it be  
 The Voice that he remembered as a dream  
 That late had talked with him: yet It must be  
 Still near him, for It said 'twould never leave.  
 And lo, while yet he thought, before he spake  
 The Voice said, "Adam thou art thinking if  
 I still be near. Know I am ever by.  
 Behold, the sun which thou feared had fled off;  
 I brought it back: and I have watched thy sleep,  
 For though no eye can see me yet my eyes 320  
 See all that is, and never need to rest;  
 So know that there is greater than thou art.  
 If thou obeyest me, I'll bless thy days:  
 But now consider, I that give thee life,  
 If thou shalt disobey, things will be thrown  
 In anarchy, and is it wise or just  
 To still grant favor to the one who turns  
 That favor to a tool to harm the One  
 Who gave it? Nay, but thou shalt surely die  
 Through the necessity of having law, 330  
 If thou obeyest not." But Adam said,  
 "So far from wishing to oppugn Thy will;  
 I even now was longing for Thy word  
 Directing what to do, for all these things  
 Seem so strange to me that, although their lord,

I have not knowledge yet to do a thing."  
"Well spoken, Adam," then the Voice replied;  
"This meet, since thy authority is from  
My hand to yet consult me. Wherefore now  
Go through the garden, and where'er thy eyes 340  
See limbs that grow obstructingly, lop off  
Superfluous branches; and where they are bent  
Almost to breaking 'neath the weight of fruit  
Too plenteous till more animals are born,  
Pluck off, destroy the fruit, and where thy hand  
Can show a kindness to a living thing,  
Show thou that kindness, and I'll multiply  
The seed thereof to thee. Also, thou mayest  
Choose of the fruits and grains and roots that please  
Thy palate most, and dig and cultivate 350  
Them till they bless thee with superior crops.  
Thou canst make instruments wherewith to do  
Thy work from means such as thou choosest here  
Where thou art lord, and cause the animals  
To aid thee as thou canst, though righteously,  
To turn the garden and all things so e'er  
To suit thy fancy. Only of this tree  
Thou mayest not eat on penalty of death.  
Lo, I have given thee all things but it."

And Adam, well-pleased set about the work. 360  
It seemed not toil, but that which gave him joy,  
And he was happy, working out a plan,  
Petting the animals with names like those  
He in the walk descriptively had given  
Them, which the Voice said they should henceforth  
bear:

For It and he were then as man to man,  
Conversing of the common things and thoughts  
That rose in Adam, and his plans he told,  
It of: no animal was such a friend,

Though all were beautiful and well beloved 370  
And partly understood in speech as we  
Find root-words common in all languages.  
Man never had so grand a friend as he  
In such converse. When Adam cast about  
To make edge-tools, for instance, It described  
How fire might be gotten and the rocks  
Through it relieved of metals which shaped out  
With beaten care would answer every need;  
And Adam following It made rude edge tools  
Of iron. When Adam asked consideringly [380]  
What had been meant by death, the Voice replied:  
“Thy body and the forms of animals  
Are moulded of pure earth, inert and dead,  
And there are other things thou hast not seen  
Formed of still purer elements, yet dead  
Within themselves, incapable of motion:  
And life is that activity I make  
Present in all things: they together form  
A living soul, the body giving it  
Identity and form and organism, the life  
Imparting the activity: so there 390  
Can be no creature except with a body,  
Nor is the body aught without the life,  
If separated dead. Life is from me,  
And cannot cease or I would cease to be,  
Which is impossible, but if I give  
That life to any shape displeasing me  
I am a foe to injure all that is:  
Wherefore the soul that sinneth shall die.”  
But when our great ancestor, seeing that  
There was no death and beasts were being born, 400  
Enquired what would be when all that was  
Should be filled up with cattle, swarms and spawn,  
Then only did the frankness of the Voice  
Seem to depart, and It said, “What is planned

Will not fail of fulfillment, or conflict  
On any one minutia: yet to this  
An answer would bring rather grief than joy:  
But thou wilt have an answer by and bye."

So days drew on, and Adam daily grew  
In knowledge and experience, each day 410  
Adding some beauty to the common things  
As blossoms drawn from common earth, each day  
Producing as a fruit of knowledge, some  
New joy. Not as the poet wrote, the soft  
Creation slept away its time, but else  
The joys were active, full developed, sweet,  
Unmingled with a pang in all the world  
E'en when the dams produced their living young.  
Adam was ruler, the ideal kind,  
The keeper and director, keeping all 420  
In order, he too kept harmonious  
By his companion, the mysterious Voice.  
Recalling once, how It had, speaking of  
The various kind of bodies, told of things  
Of finer essence never seen by him,  
And pondering of it until he felt  
Desire to see them, Adam asked the Lord  
Why he had never been permitted to  
Look on the creatures He had told him of.  
"Besides," said Adam, "among all I have 430  
Beside Thee no companion, when perhaps  
They might be so; and Thou thyself I can  
Not look upon or handle, comprehend  
Or do more than to hear and feel Thee near.  
May I not see them?" And the Voice returned,  
"Yea, Adam now look upward and behold."  
Wherewith a sound of wings, and high above  
A vision as of stars that settled down  
And lighted on the earth! a multitude

Of shining human shapes, save that they wore 440  
 Great downy wings, some two, some four, some six,  
 And linen vestments flowing in the breeze  
 As down they settled! Adam looked at them  
 As they departed variously within  
 The garden; all save five or six, who drew  
 Near to him, saying, "Peace. We pray thee, show  
 Us through thy grove, a very goodly spot,  
 For we would look at it." And he led on,  
 Pointing out many things until reserve  
 Before such brightness had worn off, then spake: 450  
 "My Lord told me of ye; but though I say  
 My Lord, I know not who or what He is;  
 I've heard Him but not seen Him. Tell me, then,  
 If ye know anything of Him?" One said,  
 "We too have heard His Voice, but never seen  
 His form or features." And another said,  
 "We found ourselves awakened on a morn,  
 The first that we remember, hearing low  
 A wondrous music as from rock and rill, [460  
 Praise ye the Lord, praise Him who giveth breath,  
 Praise, ever praise Him, glory to His name;  
 And when we heard the sound, praise rose in us  
 Spontaneous as water in the spring  
 And musical as birds: but what It is  
 We cannot tell, save that It answers us."  
 "And is It great as ye are?" Adam asked.  
 "Yea, it must be, for wheresoe'er we go,  
 And howsoever many speak to It,  
 Yet It is ever by the side of all.  
 It must be great—our Father and our Lord 470  
 It has proclaimed Itself. And recently,  
 About the time that thou wert made, It spake  
 Concerning thee and what was planned of thee,

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441. Angels have, according to the Koran, two, four or six wings, conforming to their dignity in heaven.

Then said, "Let Us make man; speed now to earth

And see." But when we lighted on the earth,  
Behold, thou wert already made, and It  
Told each of us then not to show himself;  
No, nor thereafter until called upon,  
Which was just now," "Why!" answered Adam,  
"have

Ye been to earth before?" "Yes frequently," 480

They said; "before thou wert, the charge of earth,  
Now in thy hands, was given us, and we  
Were frequently upon it, all these things  
We asked thee to inform us of familiar to  
Our eyes and ears: and even latterly  
We yet are oft commissioned by the Voice  
On errands here, while thou art far away  
From that which needeth aid, or to assist  
The things in air and water which thy frame  
Will not permit thee to approach: for we 490  
Of finer elements than thou, e'en as  
The air is not so gross as earth, can pass  
Through thick or thin, through hard or soft, and in  
The ocean, earth or atmosphere with ease,  
Adapted to the shape like water that  
Is moulded to the vessel holding it.  
Thou sawest the multitude that came with us?  
They are on missions, and no doubt in time  
Thou'lt meet them all. But we must say farewell."

And they were gone. A long time afterward 500  
He pondered on their words when at his work;  
But often afterward they came again  
Or others of them, and communed with him.  
One was there, an especial favorite  
Of Adam's, tall, with long light hair, whose name  
Was Lilis, not as some have thought, a woman,



But angel, who since bearing not have not  
 As other creatures sēx, nor male nor female,  
 Eunuch or 'maphrodite; of him he learned  
 Full many things; as when he asked about 510  
 The crystalline or firmament, and heard:  
 "The firmament whereon we live is built  
 Around and parallel to earth, near where  
 Your atmosphere gives place to rarer gas;  
 For there are three planes, where exist three forms  
 Of life in atmosphere triune — the first,  
 The sea, where creatures live in water; second,  
 The earth, where others live in air; and third,  
 The firmament, where angels live in ether:  
 For God abhors a vacuum of life. 520  
 Those living in the water have cold blood;  
 Those in the air warm blood; and those  
 In ether have not blood or ichor, but  
 Themselves can almost circulate through all;  
 Although component atoms, pliable  
 To all contortions, change of shape, or aught  
 That does not tend to dissipate their forms.  
 The sea, oh, Adam, has a million things  
 To stir thy wonder, down beneath the blue  
 Lying so far from land the highest peaks 530  
 Are not to be looked on — beneath those waves  
 There stretches land of mixed topography  
 Where grows sea-weed and hemp and mosses fine,  
 With fishes like your flowers, stars and lace,  
 Corals and sponges; while between that land

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500-510. Adam was fabled to have had Lilas to wife, before Eve, but was relieved of her on account of her violent temper. When Eve was given, Lilas did all she could to mar her happiness, frustrate her births and otherwise annoy her; hence she was afterward known as an abortionist, or the goddess that inflicts the curse, "In sorrow shalt thou bear."

523. Homer represents a colorless fluid he calls ichor circulating through the veins of celestials.

And the high summit of the atmosphere  
Which is the sea-level, there swim great schools  
Of fishes rare, and serpents, monster whales,  
Porpoises, chimeras, a varied life,  
Over vast pearl beds, diamonds, spars of gold. 540  
Of earth thou knowest, being ruler here,  
But I will say its life is higher and  
Of more variety than ocean's life.  
Yet earth itself, though very beautiful  
Is not as fair as the third world, the heaven,  
Thou being willing of thyself, I think,  
To say that what thine eyes have seen of those  
That came with me, they do surpass the things  
(In the same ratio of the earth and sea)  
That thou beholdest here. We have our trees 550  
And flowers, fruits, cereals, nuts and pomes;  
Or rather, things of which thy trees and flowers  
Are but the shadow, and toward which they left  
Their arms in aspiration; and a ground  
Too subtle for upheaval, yet whose stones  
Are so transparent that through river, field  
Or towering crag the eyes can look below  
And see the green sea-bottom of this world  
And things that swim in air between — so fine  
In texture and so yielding that we can 560  
With little effort dive below, and thence  
Winnow our way to earth. Great seas roll there:  
In ether there are birds; and animals  
Resembling these, upon the firmament,  
Except that they are not so dwarfed, and not  
Bearing or giving birth, kine, horses, flocks."  
"And ye yourselves?" Responded Lilis then:  
"Our number is ten thousand times ten thousand  
And thousands of thousands. Among ourselves

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550-560. See note on "Heaven" at back of book.

Are orders and degrees. For when we found 570  
 Conflicting notion, which must be where there  
 Are numbers very great, we asked the Voice  
 To be our ruler and to set things right.  
 Then rose a golden throne in midst of heaven  
 Surmounted by a flame none can approach,  
 And from which flows three rivers, on whose banks  
 Bloom flowers and cool trees; and It arranged  
 Our tasks and orders, saying, What is given  
 Is best for each, and followed out insures  
 Both peace and happiness to all. Wherefore, 580  
 Oh, Adam, I would say to thee, Be not  
 Inflamed by what I say of higher things,  
 But keep thy place — thy glory, perfect manhood:  
 For shall not he who made the palate give  
 The proper things to satisfy it? shall  
 The One who made us not give us our proper rank?  
 Be of the ranks in that third world: On high

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587-600. The following, with reference to these and others who appear more or less in this work may not be amiss:

1. Gabriel, archangel. Presided, according to tradition, over thunder, fire and fruit. Taught Joseph in prison the seventy languages of earth. He presided over Paradise and the Cherubim. Angel of mercy.

2. Michael, commander of armies of the Lord, and angel of justice. Is styled by Jewish traditions, chief of the heavenly sanhedrin: Daniel [xii. 1] calls him the "prince that standeth for" Israel.

3. Israfil. "His heart strings are a lute," says the Koran. He is the angel of the last trump, whose voice is so sweet the sound thereof shall wake the dead.

4. Uzziel, "Strength of God."—Talmud.

5. Ithuriel, "Discovery of God."—Talmud.

6. Uriel, "God is my light," 2 Esdras v. 5. He is supposed to be the angel of thunder and earthquakes, i. e., put in charge of these.

7. Raphael was an archangel mentioned in Jewish writings.

8. Zephon, "the searcher of secrets."

9. Sizil, according to the Koran, the recording angel.

10. Sraosha, an angel mentioned by Zoroaster as God's great messenger.

11. Raguel, the Jewish avenger of evil.

According to tradition (chiefly from the Talmud), the following angels were set over the following things by Jehovah: Jechiel, over wild

Sit Gabriel, and Lucifer else called  
 Hareth, supreme of angels: under them  
 Are Mephistopheles, Uzziel, Jove; 590  
 Who have in widening circles many more  
 Skilled above others, as Ruchiel Neck,  
 Ithuriel, Apollo, Michael,  
 Eblis and Zephon, Pluto, Raphae.,  
 Uriel, Ahramin, Siltan and Mars,  
 Shrosha, Jegun, Saraquel and Pax,  
 Nisrock, Azazeel, Uzziel, Israfel,  
 Bacchus, Baal, Alector, Gadreal,  
 Oan and Ptah, Indra and Shiva, Thor,  
 Ashbeel, Mammon, Zephon, Ithuriel. 600  
 These are a few, cherub and seraphim  
 And the third order; of the ranks and hosts,  
 Tillers and followers the number is  
 Like sand upon the seashore: thou nor I  
 Can tell the number: it is very great. There is  
 Also, God tells us, One not like ourselves,  
 But of a nature finer, higher still,  
 E'en as I have described ourselves to be  
 Less gross than thou, not angel but called else  
 The Son of God, His first creation, Lord 610  
 Or ruler of the Universe. To him  
 We give preeminence of honor, for  
 So He is higher than all other things.  
 He is not as we are, nor we as thou.

beasts; Aufriel, over birds; Hariel, over cattle; Samniel, over created things in the waters; Messaunabel over reptiles; Deliel over fish; Nuriel over hail: Makturiel over rocks; Alpiel over fruit-bearing trees; Soroel over those not bearing fruit; Sandalfon over the humun race. The latter is also called the angel of prayer by the Koran, because he presents the prayers of men before God. See Rev. v. 8. For further list, see note on "angels," at back of book.

583. Lucifer, "Son of Morning." According to the Koran the name of him who was afterward called Satan or Set (which appears to be a title rather than a name) was originally, in his days of purity, Al (the) Hareth. The name was afterward forbidden to be named in heaven.

Our number is complete, not to be made  
Complete through generation as thy race,  
For thou art only one, and all this world  
Is surely too large for a single man."

This of all things surprised our father most.

"Then are there more men?" Adam asked, "for  
thou (

Hast been through all the world." But he said,  
"Nay."

"Are there to be more?" "There may be, perhaps."

"Nay, but I now remember when ye first  
Were seen of me, ye spake of what was planned  
Concerning me, but stopped there. What was planned?"

"The plan was told us, Adam, for our good,  
Not to divulge to thee. Yet it was said  
Man should increase till he should fill the earth.  
Beyond this ask not."

Another time 't was said,  
"From being more in number, so that each 630  
May learn from other, and our greater age,  
We in the heavens have surpassed thee in  
Our way of living, for we have our fields  
Sown thick with manna, and our arbors fair  
Tended and tilled, so that from them we glean  
Great stores together, and we have our mills  
For changing it to shape desired and  
For spinning fabrics such as cover us  
And our floors. For we have houses, too,  
Wherein we live, the monarchs of our homes, 640  
Adorning them as we desire. thou,  
Thou knowest, Adam, being like these beasts,  
Lying upon the ground where thou  
Art wet with mist exhaling from the earth."  
(Then it rained not, but as the dew, from earth

Distilled a vapor lubricating all  
The creatures and supplying springs  
Which bubbled to the ocean, covering  
A seventh part of earth, and seeped from it  
Through to the flowers and the springs again, 650  
Instead of overhead, by carriers).

“I sleeping in the weather like a beast,  
I, lord of all things,” pondered Adam; and  
From that day uppermost in all his plans  
About the garden was the building of  
A house for self, a palace for earth’s king.  
He chose a cave, and fashioned it in rooms,  
And built up walls, and laid it round about  
With fragrant foliage: often aided by  
The angels passing on their missions, and 660  
Communing daily with them and the Voice;  
Until he had a grotto picturesque  
And beautiful, yea, comfortable, too;  
Though then was no discomfort anywhere,  
Unless it be a longing undefined.

That longing took on words before the Voice,  
“Why is it there is none like me, when there  
Are many of the angels and all things?  
The lower creatures are not friends to me  
As Thou art, and the angels stoop, or else 670  
Obligingly just stop, their errands done,  
To speak a word and go. Now why should I  
Not have companions as all creatures else?”  
And God made answer: “I expected this,  
Intending in due time to grant thee one,  
But trying if thou wouldst affiliate  
With other natures, that, when there was found  
No friend in them, thou wouldst appreciate  
Thy other friend I give. And now, oh, Adam,  
Thou hast adjudged no mixture in the forms 680

Of varied life comtable, and so  
I warn thee and thy kind forevermore  
Against o'erstepping boundaries of class  
To gain a higher or a lower sphere:  
I here command thee not to. For in time  
Men shall arise who will say thou art sprung  
From something lower, and thy hairy sire  
Still form a lower order, leaving me  
Neither creator nor arranger here.  
Remember this injunction. In due time 690  
Companion thou shalt have, but meantime work,  
And go about thy duties, rest and sleep."

So day passed by in dreams, and evening came.  
Then all was still save winds among the pines  
That seemed to have the hum of voices in  
Their plaintive sighing, save the chirping things  
Of various expression, save the leaves  
That lightly rustled, save the braided brook  
Of singing moonbeams over pebbles smooth  
Stealing from shade, a music visible, 700  
Save far away the wash of waves upon  
The sandy beach, which mingled in a croon,  
His only mother's lullaby, that lulled  
Him into sleep upon the breast of nature.  
Adam unconscious lay, the king of earth  
Surrendered and unwatchful; but the Lord  
Of all things watched unwearied. When he woke,  
Behold, a creature in a woody place  
Unlike all things he e'er before had seen,  
But oh, so beautiful! A naked form 710  
Smooth rounded out with curves from stately neck  
To polished shoulders, thence to heaving breasts  
Of perfect shape not large, but giving place  
To slimmer waist, and that to broader hips  
And heavy thighs, these tapering to knees,

And swelling thence to calves, which yielded to  
Round slender ankles and two dimpled feet —  
Her whole form bathed in waves of black-brown  
hair

Extending to her knees -- each shapely arm  
Perfectly rounded, not with muscles set 720  
As Adam's were, but white, and neither large  
Or small in any fair proportion: while her face,  
Fairer than angels, wore a look of love,  
Of wonder or of merriment, by turns,  
Each seeming prettier than the other, each  
Fleeing too briefly for the ravished eyes.  
Half hid in shade she seemed a wall of white  
'Neath leaves and roses, that if but their shade  
Fell on her breast or limbs moved tremulously  
As though enraptured; for she far excelled 730  
The symmetry of angels under dress  
That hid all save the brightness, as she stooped  
To pluck a violet or kiss a rose  
That blushed convulsively to deepest red --  
Yea, fairer than all fair women since that day  
When sin made inroads on her sweet contour--  
Yea, fairer than the streams that slide through shade  
Until they catch the sun, her motion was  
Beneath the glossy grandeur of her hair --  
Tripping and laughing, with her snowy arm 740  
Embracing here a fawn, here stroking soft  
A horse's proud-arched neck, and humming low  
(The very air she breathed came from her throat  
Laughter or melody) a merry note  
That changed to laughter as the brooklets chango

735. Adam was said to have been as tall as a high palm tree. In Ceylon is a dent two spans long, said to be his footprint. Eve was so large, it is said, that when she lay with her head on a hill near Mecca, her knees rested against two others about a musket's shot apart.

A more modern writer proves to his own satisfaction that Adam was 127 feet and 9 inches high, and Eve nearly as tall.



From rapids to the waterfall; and oh, the voice  
 Was in its modulations just the same  
 As Adam oft had heard, so that he felt  
 God must have taken form and shown himself.

Felt thus until he heard the Voice Itself      750  
 Addressing her, and then he heard her speak,  
 It answering in converse but too far off  
 For him to understand. But at his side  
 He heard It call him, saying, "Adam, this  
 Is the companion I had promised thee,  
 Who will supply thy wanting parts and make  
 With thee a creature all complete; thy name  
 Ish, positive, and her's the negative,  
 Isha, united ye are one though two."  
 And Adam also thought the Voice was two,      760  
 For he could hear its intonations there,  
 Its words and syllables nearer to him  
 At the same time: and wonder filled his heart.

The Voice brought them together, talked with both,  
 Until reserve was gone, and then was still,  
 Pronouncing them in ending man and wife.  
 Then Adam courted her. Somehow made frank,  
 He told her of the garden, of the Voice,  
 The angels whom he uncongenial found,  
 The promise God had made of forming one      770  
 Who should be company, of seeing her,  
 And how he loved her more than all things else.  
 And she — what could she do but listen, sigh  
 And smile for him? or how repel embrace?  
 For she herself had felt alone, afraid,  
 She told him, when she saw none of her kind,  
 Relieved and glad when she had heard the Voice;

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758. Literally, life — "because she was the mother of all living."  
 The Hebrew Zoe (life) was rendered Eve.

And being brought to him, oh, would he leave?  
Since she would be afraid. And he said, No,  
Protested she must come and stay with him. 780  
They wandered through the garden, Adam with  
Ambitious pleasure to show all that was,  
And boasting of his work, faint praised by her,  
And warning of the tree forbidden; she  
Hearing the birds and lower creatures talk  
With finer ears, and telling Adam what  
They held converse about where he could not  
Interpret anything; until the day  
Drew to the close, and plucking of the fruit  
They ate and rested. Whereupon again 790  
Adam rehearsed the wonders of the Voice  
While Eve crept nearer. And the sun went down,  
The light failed out of heaven like a wave  
Receding from the shore, the stars came out,  
The moon arose behind a stately fir,  
While Eve looked fearfully upon the scenes  
Of rolling grandeur, clinging fast to him,  
He soothing her by telling how each night  
This grand procession of the train of God  
Passed over them, and what was yet to come. 800

So when the moon rode, smaller in her globe,  
Clothed with white semite and long beams, aloft,  
Silvering each sprig, and turning spray  
Of little waterfalls to dropping pearls  
Thick sprinkled; when the nightingale began  
To trill his love song; when the silence came  
With sweet perfumes as from a thousand flowers  
Crushed by the feet of the departing day,  
She rose with him, she walked along the spots  
Where fell the moonbeams softly, mournfully, 810  
Seeming to these who looked more like a dream  
Than flesh and blood, in dreamland than on earth.

For there were witnesses. Some angels had  
In passing on their errands looked at her,  
And through the crystalline her fame had spread  
In praises like the spices from Cathay  
Blown over ocean, so that when the eve  
Came there was crowds on earth to look on her,  
The new made and the beautiful. But as  
The two were so preoccupied, they hid, 820  
Nor showed themselves, but watched them in their  
walk.

And God set certain as it later drew  
To guard the grotto, really to prove  
Their pleasure and to test them, knowing that  
These wished to stay, yet trying lealty  
In fixing them to beats. One Azrael,  
Blue eyed and golden locked, with poet's soul,  
Sighed, wished and pondered, and as midnight  
came

Left for a time his post to draw anear  
The grotto where they lay, that he might see 830  
Those charms, dissolving not through motion:  
though

He felt it wrong, he stole between the trees,  
Parted the leaves, and looked upon them still.  
The forms so exquisitely moulded, fair  
Beneath the silver moonbeams, filled his eyes  
With such delight that, though his guilty heart  
Kept whispering Return, he lingered yet  
One moment, just to fix upon his mind  
This shape or that, the gently heaving breast,  
The rounded arm or leg, on which the leaves 840  
Were casting shadows, swaying, swinging slow:

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826. Azrael or Azazeel. This legend occurs somewhere, but at present I am unable to locate it.

Yet as he gazed some new white wonder fair  
Dawning upon him held him still, till he  
Rose like Endymion to grander thoughts.

On rolled the silent heavens. Overhead  
The stars were shining; all the wood was still  
Save for the tinkling cataract far off;  
Each guardian angel saw his fellow in  
The misty light of morn, with heavy eyes;  
And far to eastward was a line of dark 850  
That marked the outskirts of the forest; and  
A faint light burned thereat, the morning star  
Was just above. Oh, surely all was well.

Azrael, ah, Azrael! when returned  
To heaven thou knowest how the Voice didst praise  
Thy fellows, but to thee didst say, "In midst  
Of night thou leftst thy post, and went contrary  
To commandment to the grotto: Therefore, hear:  
I see thou dost repent, and at the time  
Scarcely did realize thy fault: and so 860  
In place of bringing death I make thee death,  
Thou shalt not die, but what thou breathest on  
Shall instantly expire. The first offense is death,  
The second, wheresoe'er committed and  
By whom, shall bring destruction." And from then  
Azrael wandered solitary lest  
His presence blight, in dark ways, with his mind  
Communing with dumb things and with itself  
And drinking in the music of the wood,  
Till, when he did appear among the hosts. 870  
The breath made fatal came a glowing song,  
Solemn, sublime from him, the earliest bard,  
Smitten with sorrow till his fine chords rang  
In sweet vibrations, lacerating him  
But making music for his listeners.

But Eve and Adam. Days passed on the same,  
And lengthened into weeks, as Adam toiled  
Cheered by her presence, and she tastefully  
Arranged the home her husband ere he knew  
Its purpose had prepared her throne. She sat 880  
A queen of earth, admired, happy, rich  
In but one creature's greatest love; he worked  
With toil made easy by his love for her  
And her sweet sympathy. Together they  
From ign'rant beings with full faculties  
Developed that within them giving power  
Entitled man to rule, and happy still,  
The better governing as they advanced;  
Yea, as they grew in wisdom, also made  
The better, happier subjects: more prescribed 890  
The more they learned; the more obedient  
The happier in themselves; until it seemed  
Nothing was left to long for, with all things  
Ripe at their hands, and beauty everywhere,  
And no destruction, and companionship  
Of angels and the Voice. Oh, bards have sung  
Through after periods of this golden age  
Until all were enraptured, and till men  
Spent fortunes seeking for the ruined site,  
But all or any feebly spake the praise 900  
Of those sweet halcyon hours when the earth  
Was right where now 'tis wrong, 'twas flowers where  
'Tis weeds and nettles now, 'twas happiness  
Where now 'tis longing, suffering, regret.

But sorrow like a summer cloud appeared  
And in its shadow all the beauty failed.  
Eve as accustomed near the hour of noon  
Was in the garden culling from the trees  
And vines and shrubs and roots, the better things  
To set before her lord and self to eat 910

At midday meal, when all her senses were  
Smitten with odor delicate and sweet  
Beyond expression. Seeking for its source  
She drew near to the tree forbidden and  
Beheld a bitten pome thereon, from which  
There ran rich juice down dripping, flooding all  
The wood with spice; and presently within  
The tree she saw the serpent — presently,  
For at the first its mimicry was such,  
Quick, sly and graceful all its movements, that 920  
’Twas not discerned at once. It ate,  
And as she looked on it, in accents which  
She partly understood, it asked her if  
It should pluck of the fruit and give it her,  
Seeing the boughs were high. She answered No,  
Yet falteringly and slow, with heavy sigh  
Because of her desire, for e’en then  
Her bliss was violated in the wish  
For what she could not have. The serpent said,  
“Why, is the fruit not fair? I thought thou lookest  
Upon it with desirous eyes.” But she, 930  
Blushing that her desire against the word  
Of God was known of even brutes, spake,  
“Even so it is fair, but the Lord hath said,  
Ye must not eat of it.” “Not eat of it,  
Ye lords of earth, while we, your underlings,  
Partake, therein more blest than ye? Ah, no,  
It cannot be; it is not like Him; or  
Perhaps he means to try your venturesomeness,  
Whether for what is good ye’ll take a risk 940  
And overcome what intervenes. Thou sayst  
He said you’d die? Why, see, it nourishes,  
I think beyond all things. Maybe He means

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918. The name of the serpent that tempted Eve is legended to have been Nahash.

Ye'll die as mortals and emerge as gods,  
 Fed on this nectar. Will you take the risk? "  
 "Ah, no, no, no," she said, and went her way,  
 Pondering of the fruit and of the change  
 From mortals into angels, whether it  
 Were possible from eating of this fruit, [950  
 And thinking of the heavens she'd heard described  
 And longing for the sight. Ah, fatal gift  
 Of quick perception! She who understood  
 The lower creatures was now set on fire  
 By one of them to gain a higher state,  
 She could not feel contented, and ere long  
 She stole back to the tree and cautiously  
 Plucked of the fruit and ate. Thereafter for  
 A time she waited with quick-coming breath  
 For the avenger she feared might come  
 And (now it came to her too late) take her 960  
 Away from Adam, so she nevermore  
 Might look on him or he on her. Great pain  
 It gave her, and made weak she fell and groaned,  
 Burying her face in grass, awaiting death—  
 So for sometime, when, sudden rising, she  
 Said, "Death comes not as I have feared: it must  
 Come as the serpent said, transforming me  
 To god. I wonder if I am changed. Why,  
 This agony may mark the growth." And swift  
 As Atalantisthrough the woods she ran  
 Where was a little spring and looked in it. 970  
 "Maybe the change is slow," she mused, "and I  
 Am turning god, for oh I do look fair.  
 How fair thou art grown, Eve! Death must be  
 change."  
 For there was no pain now, exulting joy  
 No warning from the Voice, no terror nigh,  
 And all things moved as they had done before.

But now arising, she sped to the tree,  
And plucked of it for Adam, knowing that  
The meal-time had arrived, and saying in 980  
Her heart, "He too must eat of this, and grow  
With me to god, so we may not be rent  
Asunder by it." She piled well their board,  
And set the fruit before him. After thanks  
To the great Giver, he asked her of it,  
And with evasion tried, at last she told  
The whole thing to him while he sat amazed.  
He did not speak or censure, while she told  
Of how she had not died, but felt that she  
Was growing god, and asked him to partake 990  
And gain the good estate with her: but when  
She ended, all subdued he said, "Oh, Eve,  
Thou knowest not what thou'st done. Now under-  
stand

I what the Voice said warning me, beware  
Of striving for a new estate, from what  
Ye have already. Eve, thou'st ruined us;  
It means calamity, thy turning from  
The Voice that jokes not." And she wept on him,  
And kissed him, saying, "Oh, beloved, how,  
Can I bear this? forgive me for the wrong." 1000  
And seeing this, and thinking that she must  
Be taken from him if he go not with  
Her into sin, a woeful thing for him,  
He kissed her, dried her tears, and himself ate;  
Which seeing, she exulted, felt again  
Hope of the angels rise in her, till as  
The meal was ended she spake to her lord,  
"The angels all are clothed, while we, who seek  
To be as angels, are yet nude;" and with 1010  
Red cheeks she went one way, while Adam stole  
Another, seeking leaves, of which they wove  
Aprons to cover them.



So day went out;  
Through all the afternoon, no Voice, no sign  
Of God's displeasure, nothing warranting  
A fear that death was other than a change  
To spiritual shape: but as the shades  
Of evening fell, the Voice called, "Adam, Eve!"  
Why were they craven? For in mortal fear  
With one consent they circled round from It, 1020  
Which followed them, still crying, "Adam, Eve!"  
Hopeless, at last our father answered, "Here  
Am I, my Lord," "Wherefore," It said,  
Would ye evade me? Have ye eaten of  
The fruit forbidden?" All his fears at once  
Suddenly realized, with only thought  
Of self, our father answered. "She thou gavest  
Brought me the fruit, and I have eaten it,  
But thou dost know that I myself didst not  
Lift hand toward it when I was alone." 1030  
"How is this, Eve?" And since her husband had  
Left her alone to bear it, she in fear  
Endeavored to throw off the guilt with this;  
"The serpent tempted me, and I did eat."

Then said the Voice: "I know all, I was by.  
Ye know the penalty, which has to be  
Or else I lie and violate my laws,  
Throwing all things in anarchy, and doing  
Injustice to all things to shelter you.  
And yet I love you, ye are my children, and  
After ye bear the curse in mercy then 1040  
I will remember you. Hear now the curse:  
In sorrow, Adam, shalt thou eat thy bread,  
For I will sow the field with weeds and thorns,  
Forbidding better crops to thee who didst  
Eat of my fruit forbiddingly. And I  
Will bring thee pests, and beasts with tearing teeth.

And heat to smite thee, cold to chill thee through,  
Sickness to trouble thee, until the hour  
When thou dost pay thy penalty, that thou      1050  
And all who see thee may thence learn how hard  
It is to disobey thy Sovereign. Be brave,  
Work manfully, and overcome by good.  
In sorrow shalt thou, Eve, bear womanhood,  
And thy conceptions will I multiply  
Exceedingly, likewise of animals:  
For there must be great numbers of all things  
Before the curse shall end, and thus I will  
In mercy hurry it. Be helpful, Eve,  
And cheer thy husband when my Voice is still,  
For though thou madst him fall, I here appoint 1060  
Thee world's consoler."

At this point, behold  
The serpent (such its power, with double skin,  
Which was at once both wings and fins) as if  
By woeful chance, flew near and settled down,  
And God addressed it in the general curse:  
"Behold, thou subtle and mischievous thing,  
I take away thy glory for this deed,  
And from three elements, thy habitat,  
Upon thy belly shalt thou crawl in dust,  
Low that thou mayst be humble; I,  
Apportioner of stations, make it so.  
In vengeance man shall seek to crush thy head,  
Thy only refuge to bite at the heel  
That treads upon thee." Wherewith, as a moth  
Scorched in the candle and bereft of wings,  
It writhed its way through grasses from the spot.

And then a thunder clap rang through the gloom,  
The first one that our parents ever heard,

And its descending arm robbed at one stroke 1080  
 Two kids of life and laid their carcass bare  
 Of skin or fleece. "There," said the Voice, "is  
 death:

Since ye would robe yourselves take of these skins  
 The emblem of the death ye gain instead  
 Of higher life ye seek, and walk in them."  
 The angels saw and trembled at the sound  
 And anger of the Voice, but, knowing not  
 The way mapped out, their virtue pitied them  
 Beneath the curse. Yet, so their reverence grew,  
 They had new motive now for serving God  
 And walked in silence or discussed in tones 1090  
 Subdued with sighs the events of the day

And all that night the Voice was still. At morn  
 It called forth Mars and Pax and Michael,  
 Sandalfon, Lucifer, and under them  
 A legion armed, and sent them to the earth  
 To drive man from the garden eastward to  
 A country devastated night before  
 By hurricane; and sorrowfully, with  
 Fear of like punishment for doing else,  
 They did so: but arranged to show but few, 1100  
 And kindly to tell Adam he must leave,  
 And lead Eve on the journey, carrying  
 The few utensils and the keepsakes that  
 The first new couple had collected. So  
 They went from Eden, far o'er wasted land,

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1080. "A curious Jewish tradition reports that Adam was entirely covered in a hard, horny skin, and only lost it and became subject to evil spirits on leaving Paradise. The nails are the remnants of this dress. \* \* An old Persian chronicle says that Eve also possessed this dress, and the nails were left to remind them of Paradise." Others say our first parents were originally clothed with light or garments of Paradise, which fell off when they sinned. Yahda imagines they were covered with their hair.

Through flats and marshes, over rugged hills,  
Up to the mountain from whose summit they  
Looked back the last time on their happy home,  
And down the other side, and night came on.

By slow degrees the blissful garden sank,      1110  
Like England to the north in later years,  
Below the waves, and though no eye could see  
It lower crept and lower for the plunge  
Into destruction with the bliss it bore.

BOOK III.

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## EIGHTH DAY.—ANGELS' GOVERNMENT.

Sadly those earlier emigrants betook  
Their way in silence, down the mountain side,  
Along the valley, through a country that  
Had been uncared for and was wild with woods,  
Or else was flat and sterile when compared  
To Paradise they left — betook their way  
With anvil, keepsakes and utensils that  
They had collected, camping when the shades  
Of evening gathered as a frown of God,  
While all the angels sat apart and sighed  
Or cheered the two with pleasant offices  
And often kindness, although guards to take  
Them from their Eden. One time as they sat  
Apart from that sad couple, who, although  
In kindness blessing all the help, still loved  
'Twas manifest to brood in silence, then  
Spake Hareth to his fellows, "I see not  
The use of leading them away from what  
They love and long for, filling them with grief;  
For certainly, though they did disobey,  
Their sorrow witnesses that nevermore  
Again would they do so; and all this talk  
About the world being made anarchial

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7. Adam is said by the Koran to have fetched an anvil, a pair of tongs, two hammers and a needle made of iron with him from Paradise.

Were they not punished seems to me without  
Foundation, since already they repent.”  
And though his fellows in their secret thoughts  
Had too so reasoned, yet they silenced him  
And shuddered without knowing why, until  
They all relapsed in silence, long drawn out,  
And then they slept a troubled, thoughtful sleep. 30  
At noon the journey was resumed. The guards  
Had ere this told their protege he was free  
To go or stay, or pick him out a site;  
They now as mere companions, not as hosts  
To drive, or officers, accompanied  
Him on his journey, where he wished to go.  
At last he settled on a place that looked  
In feature, lay and covering much like  
The Paradise he left, and there they stopped.  
But fearful of offending, they two bowed 40  
To ask the Voice permission, or His will,  
And spoke and prayed, without an answering word.  
Then Adam agonized, and they who stood  
Not far away were sore astonished, for  
The thought would come to them, “Perhaps we are  
Beyond our Lord’s domains, and if—well, who  
Is lord here? Might we not be lords?”  
Not long in doubt so. For It called to them,  
“Why think ye so of me, who’rt everywhere?  
Go now to Adam, tell him ’tis his sin 50  
That separates him from me, and if he  
Will hear my Voice to build an altar of  
The earth, and slay a lamb, and burn,  
That he may symbolize the death his sin  
Will bring on him, which being done, and he  
In it already dead, and raised again,  
Then I will speak to him.” And more amazed  
As this severity and cruelty,  
So seeming leastwise, they spake all to him, 60

Who shuddered, wondered, and yet shuddering  
Obeyed the strange injunction. As the fumes  
Or burning flesh ascended upward and  
The lamb was near consumed, the Voice was heard,  
“Adam, thou think’st it hard that death must come  
Twixt me and thee ere I will speak to thee,  
But such is sin, which shall indeed destroy  
Thee as this lamb is burned, a dreadful thing.

I cannot look on it, or grant a life  
To a polluted being. To the lamb 70

I gave a life, which I may take again.  
I give thee life, but I may take it back,  
Yea, and restore it. For now mark these words:

I love thee, Adam, Eve, the fairest two  
Upon the earth, most reasonable, and like  
Myself in reason, and I mean to give  
Your Eden back to you, with all its joys,  
After long days when ye have proved the dregs  
Of sin, and been obedient till you are so strong  
You will not any more transgress. But yet 80  
The doom of death awaits you, you shall die:  
And Eve, in thy son you shall be restored.  
Ye may inhabit here where e’er ye choose,  
When ye would hear me offer sacrifice.”

“And so,” outspoken Hareth answered to  
His fellow angels, “every time that man  
Would speak with Him he must spread misery  
By killing something. I don’t know how you  
May feel about this, but it seems to me  
A foolish pride to gratify, a thirst  
For glory that would drink the very blood 90  
Of every creature just to satisfy it. Once  
I loved that Voice, or He who owns that Voice,  
Or whatsoever He or It may be,  
But this seems so unkind and heartless that  
I don’t know if I ought to love It more.”

But they said, "Hush, thou shouldst not talk that  
way,  
We do not understand." And being through  
Their mission of expelling them from bliss,  
They sighed, and looked, and winged it back to  
heaven. 100

Adam selected here another cave,  
And hewed it out, and built it up with rock,  
And opened windows, and thatched dripping parts,  
And trailed the vines around it as he had  
In that lost home in Paradise; the more  
He got it like the other, fancying  
Eve would mourn less, yet by the likeness grieved  
The more himself in losing that abode  
Of bliss and sweet serenity. Thorns now sprang up,  
Thistles and weeds, and sweet things poisonous, 110  
To make a struggle 'gainst him where before  
Nature had aided him. But nathless he  
Dug them and underbrush away, and changed  
The channel of a brook, and planted trees,  
And sowed his little fields, till by his zeal  
That rushed through hard work to the wished-for  
end,  
He almost built an Eden out of what  
Seemed ruins merely; built it near enough  
For it to be complete when from his toil  
He drew near to his grotto where his wife 120  
Was waiting him with something tempting made,  
And rested from his labors, at her side,  
And found the birds that builded by his home  
Sing in the place of organs nowadays  
Made to make homes, or happily dip down  
Into the shining stream; beholding how  
The cattle grazed, the great dog sunned himself  
And being looked on wagged his tail; and how



The minnows darted, butterflies flew past,  
And bees hummed 'mid the flowers everywhere. 130  
So were there happy hours. And also sad.  
For often now were seen the carcasses  
Of birds or animals about the wood  
In witness of the work of death; for which  
Our general father urged his wife to stay  
Near in her doors that she might miss the sight  
So sad to him and to her doubly so;  
And then that that great Voice was heard no more  
Save as they offered up some creature's life,  
A hard edict, not understood by them. 140  
One time on going home her husband found  
Eve weeping for the change, and though he dried  
Her tears with sympathy, and talking of  
The hope of restoration in her son  
Soon to be born, when all would move in bliss  
And they not sin again, no, nevermore,  
Yet did this shadow fall upon his life  
That while he toiled she wept, and he was sad.  
Besides, how could they die, as had been said,  
And yet find Paradise? 'Twas very strange. 150  
But it was told them in her son they should  
Again find happiness, and it must be.  
The serpent's trail was on them. Eve one day  
Saw from her grotto, on a thorny rose  
Upon a ledge that overhung the door.  
The serpent twisting, writhing, wallowing, as though  
'Twere pain, and sickening, till what had been,  
Had evil not been known, its fins and wings  
Hung like a dry skin on the grass and briars,  
While from it crawled the serpent. Oh, she shriek-  
ed, 160  
And Adam coming had to bear the skin  
Away, avenging, (as it was prophesied,  
There should be enmity) the fright it gave

His loved one on its life ere he returned;  
And bring her fruit she craved, and lightly talk  
For hours ere the image disappeared.  
And even then at midnight she awoke  
In strange alarm, and drawing to his side  
Begged him still dreaming to protect her from  
The sickly gliding snake, which twisted yet 170  
About her sleepy thoughts.

Days passed away;  
And when the enlivening mother bore the son  
They called him Cain, the man the Lord hath  
given,  
Watching with eagerness each infant step  
And such precociousness as seemed to them  
Indicative of him who God had said  
Should give them comfort— oh, how far removed  
From Christ in the reality! But they  
Were yet untutored in the things of God  
And looked for speedy restoration to 180  
Their seat of bliss, at farthest when the son  
Should grow to manhood. In hope of this  
As pilgrims and sojourners in that land  
They tabernacled, moved from place to place,  
Enduring all the woe, upheld by hope,  
Which else had crushed them. And the pangs of Eve,  
Reminding them of their great curse, gave way  
To woman's natural manner, and in time  
Again to pains, till Abel came the road  
By which the kings of earth, the counselors, 190  
The beggars and the all have come, that strange  
Dark path to life. Her energy so given  
To other beings wore upon her frame;  
And Adam from combating weeds and thorns,  
Some with sharp lances poised against his hand,

Was often wounded: for their state was now  
 Antipodal to the Eden happiness.  
 They sought to know the truth. In pensive mood  
 Once Adam drew near Lilas as he toiled  
 With, "I remember once thou toldst me that 200  
 God hath foretold you of our history  
 From now until the earth is full of men.  
 I pray thee tell it me." And Lilas said:  
 "Adam, it is not given man to see  
 Into futurity, but this I'll say:  
 Men shall increase, according to command,  
 Waxing more wicked, though, until they'll call  
 A flood upon them that shall kill all save  
 One family; and then again they'll spread 210  
 Over the earth, till, jealous grown and fierce,  
 They'll slay each other, crowding for more room.  
 They'll find no good in evil. When at last  
 Enough have been born to fill up the earth,  
 They'll overthrow all order, burn as fire. Then  
 Redemption draweth nigh." And Adam asked,  
 "How can they war for lack of room while still  
 The earth is not filled?" And the angel said:  
 "That I know not. But all shall die at last,  
 Because of thy sin. Finally a man, 220  
 Born innocent, shall die in mankind's stead,  
 And having right to life, by forfeiting  
 His own life, give all men a right to live,  
 And then thou'lt live and know. This much I know:

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200-210. Josephus speaks of "Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water." Ten books, it is said, were revealed to Adam.

A Hebrew commentator on Genesis says: "Our rabbins assert that Adam, our father of blessed memory, composed a book of precepts, which was delivered him by God in Paradise."

Strabo, a Greek lexicographer of the 11th century, says: "Adam was the author of arts and letters."

The man who shall die is foreknown of God,  
 And yet not man now. When God told us this  
 He pictured earth in sin and cried, 'What one  
 Among you will yield life to rescue it?'  
 Then all were dumb. But in the outer rank  
 Arose a cry, 'Lo, do I come, to do 230  
 They will, oh God?' and we beheld the Son,  
 He whom we told thee of as higher than  
 The angels thou hast seen; and in the volume  
 Of the earth's records it is writ of him  
 That he is set apart to do this work.  
 Yet here our sight fails. For though angels have  
 Desired to see the mysteries of God,  
 We were not able. Adam, rest in God.  
 We know no higher wisdom than this word."  
 Often with ministries the angels came, 240  
 Full of subdued and sympathetic talk,  
 And tender offices, and jests that seemed,  
 Since given to drive sorrow off, the shade  
 Of sorrow's self. Reacting, one on all,  
 By that strange influence always going from  
 Life unto life, so that eyes will draw eyes,  
 And unseen presence may be felt, this wrought  
 Sorrow on Adam that he gave them woe,  
 And stronger sympathy and pity from  
 The heavenly essences; so much that oft 250  
 They talked to one another, drifting so  
 To disputations on the plan of God,  
 Vain questionings and even criticism,  
 Led so by bold frank Hareth. He, in truth,  
 Was not reluctant to express disgust  
 At the slow process through a painful way  
 Of bringing them to bliss again, but spake  
 To all his fellows, and to Adam with

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230. "Lo I come," etc., see Psa. xl. 7, and Heb. x. 7.

Deep sympathy, till it became his talk,  
 In heaven, on earth, and passed to other lips 260  
 As what he said. "Adam," he said at last,  
 "I grieve at seeing thee deprived of bliss,  
 Where there can be no just occasion for  
 Such deprivation, and I will promise this,  
 Just to restore things to their ancient joy,  
 If you will dare: to pilot you into  
 Your once loved home by Hiddikel's blue wave;  
 And there sustain you, should new anger start  
 From that stern freak whose shape is but a Voice,  
 At peril of my life; to bear it all 270  
 My own self so that thou, Eve and your sweet  
 Young child, with all who yet may come  
 Thereby be rendered happy." Adam said,  
 "Oh, Hareth, generous thy offer is,  
 As ever thy good heart has been to us,  
 But there is higher, whence our joy once came  
 And now our grief, whom, in this project that  
 Lies so near to my heart, we would stir up  
 To greater anger, bringing greater woe;  
 On us also; though, Hareth, could it fall 280  
 On thee alone and leave us in the light,  
 Still it must never be that one who loves  
 As thou hast proven should bear such great pains  
 In our stead, us willing. But we feel  
 Due thanks for this supremest sympathy.  
 Nathless let one who has already felt  
 The weight of God's frown warn thee to desist  
 Of rash thoughts, though they seem to point to good,  
 Headed for misery else. Pray, for thyself,  
 Be happy as thou wast, nor mind our grief." 290  
 "But Adam," answered that once holy thing,  
 True yet and loving, "how can I be glad  
 When thou art sorry? how can I behold  
 A needless sorrow heaped upon thy head,

(Or for that matter, on whosoever head)  
By any One or Thing, and not be stirred  
Against the giver of this evil, woe?  
And, since the power to o'ercome it lies  
Within my reach, endeavor to restore 300  
The bliss my eyes have seen?" "Oh, Hareth,  
don't,"  
Cried Eve and Adam, but he shook his head  
And musing wandered on.

The smoke of this  
Strange interview arose to heaven, and  
As later, gasses were supposed to give  
Wisdom divine, seemed inspiration that  
Drew talk from various angels, foolishly  
Strange admiration from their comrade who  
Was so defiant and so noble too.  
As grows the tree or flower, or all flesh,  
So this new movement termed philosophy, 310  
The higher thought, justice and charity,  
Augmented and grew big, till loyalty  
In word and thought was reckoned bigotry.  
Of life and joy, and death, and distant stars,  
The Voice, the soul, love, happiness, and pain,  
Virtue and vice, oft reasoned Lucifer,  
Jove, Mephistopeles, Minerva, Neck,  
Apollo, Thumos, 'mid their several schools,  
Followed and listened to by multitudes,  
And teaching on the earth. But chiefly all 320  
Looked upon Hareth as the master mind,  
Concocting balm for human suffering.  
Oft Cain would listen to him, when his years  
Had borne him into manhood, joyously,  
Till he was led to think the Voice had done  
Him an injustice to deprive him of  
A bliss for Adam's sin. And as he saw

His parents crawling on their knees before  
A smoking altar where the stench of flesh  
Came seething forth, death being the loathsome  
link 330

That bound them to the Voice, he turned away  
With something like disgust. "Oh," reasoned he,  
This is too cruel, unlike what I see,  
And hence unlike the Ruler of all things.  
There must be something wrong. Do we mistake?  
Has some bad genius counterfeited God  
To bring us woe? For this seems bad to me.

I cannot, will not offer sacrifice,  
Save of the fruits which suffer not as flesh,  
And then will offer to the true, great God." 340

Accordingly he brought his fruits to burn,  
And spread them on an altar while his soul  
Was stirred in seeing Abel building by  
An altar for the lamb, he in the eyes  
Of his impious brother seeming thus  
Slow, unprogressive, cruel, tantalizing.

"Why dost thou build so close to me?" Cain  
asked;

"Or why burn flesh? Dost thou know not 't is mean,  
Heartless, mere butchery! Why dost thou bow  
To such a groveling, flesh-eating god? 350  
Or if thou wilt, why force thyself on me?"

"Nay, brother, thou art wrong. My God is not  
Cruel or unkind, but sin is such  
That death must be in consequence of it."

"Then is the lamb the sinner? and art thou  
Appointed executioner? I thought  
The sin was ours, and for my single self  
I do not mean to try and throw it off  
On something innocent: 'tis cowardly.

Abel, build over yonder." "Cain, I'll not, 360  
Brothers we are, and our altar smoke

Should go to heaven with like natural tie.  
 I shall build here." "Then I will move away."  
 "And I will follow thee." "Abel, beware,  
 I'm not in mood for fooling, or to be  
 Pestered with smelling heavenly cruelty."  
 But still his brother followed him, till he  
 Grown rash and desperate, picked up a brand  
 And felled him to the earth. So death came first  
 To race of man by man; the horror fell 370  
 From brother's hand; and hewhom Adam and Eve  
 Had thought to be the Christ, to lead them back  
 To blissful Paradise, was turned into  
 The executioner of the curse pronounced,  
 Ruined himself, his brother gone for aye.  
 Could ye have seen the grief of Eve as she  
 Bent over Abel, bowing 'neath these thoughts,  
 I think, as used to scenes of suffering,  
 And callous grown as soldier's grow to blood,  
 Ye might be, ye would have turned and wept. 380  
 Even the angels wept, some angered so  
 At Cain for having brought this misery  
 They sought to kill him; and he cowardly  
 Sat sullenly apart, nor warded off  
 The blows aimed at him, feeling greater blows  
 Aimed at his heart in that, refusing to  
 Destroy a lamb, a brother he'd destroyed.  
 But there were those to shield him — Adah, fair,  
 His sister and his wife (for in that day  
 Such union was no sin) and even Eve 390

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384. See Gen. iv. 14.

388. The name of Adah, Cain's sister and wife, is taken from Byron's "Cain." It is a common tradition in the east that Cain and Abel were each born with a twin sister. When they matured, Adam commanded Cain to marry Abel's twin, and visa versa, to remove ties of consanguinity as far as possible in the marriage relation. But Cain's twin was very beautiful, he loved her, and refused to comply. The result was the well-known quarrel and fratricide recorded in scripture.



Who wept o'er Abel, then upon his neck,  
 And stood between him and the angry gods.  
 Hareth was also pitiful, but he  
 Was so dumbfounded at the bad result  
 Of his philosophy, he scarcely spoke.  
 Yet something should be done, he thought, to aid  
 In this extremity of grief, and framed  
 At words consoling. To the serpent's words  
 He builded this: "Oh Eve, be comforted.  
 Did not the serpent tell thee ye should grow 400  
 To gods? So has this pure one here: he is  
 Alive in heaven, better off than you,  
 In Paradise restored, for know the soul  
 Is spirit such as we, and free of flesh  
 Goes to a happier realm; not indeed  
 As we are, for he yet is bodyless  
 And so invisible to you; but he  
 Is near thee, Eve, and loves thee as of yore,  
 And thou mayst go to him; be comforted." 410  
 Who reasons when afflicted? She drank in  
 The low sweet modulated tones and words,  
 And pondered on them, till, since taken for  
 The truth, she thought of olden dreams, and of  
 Cain as the promised One, and sacrifice  
 To typify this change, till comfort came  
 In thinking Cain had really brought bliss  
 And Abel was in happiness; and days  
 Wore off the rough, sharp corners of her woe.

And was the dead alive as Satan said? 420  
 Ah, no, and Satan knew it; for death is  
 A dissolution, where the body dies  
 Out from identity, and spirit of life  
 Goes back to the great fountain God; so that

The creature is no more,— extinct, dissolved.  
Pity betrayed the angel to a lie.  
After long days they sacrificed again  
And God came down to comfort them    He spake  
Kind words and promises to them, until  
They took new courage, yet denying what    430  
Hareth had said with “Adam, dost recall  
How on that first day when ye asked of life  
I told thee it was mine, came forth from me,  
And I may take it; or if what I made  
To give identity to it be broken on  
’Twill out itself? But out ’tis gone for aye;  
And gone because of sin. Now, Hareth said  
Abel was not dead — had but passed away  
Through metamorphosis to god. Beware,  
For he is straying, and this is untrue.    440  
I would not you should lose the awfulness  
Of sin’s disasters, for mere present joy:  
Yet if ye shun sin, bliss shall come at last.  
Not soon, however. Long time must elapse.  
This entire world must teem with human life,  
To issue from your loins, and know of sin;  
And then shall come your bliss, when ye have  
grown  
Strong to resist and steadfast for the truth.”

When therefore they had heard this, bowed, subdued,  
But longing still for Eden, they were seized    450  
With a desire to populate the earth,  
That bliss might sooner come, so that it was  
Fulfilled that in the curse had been pronounced,  
Namely, the multiplying of conceptions; for  
Eve bore to Adam thirty and three sons  
And twenty and three daughters; and these bore  
Great numbers to each other till the earth

Almost began to swarm with peoples, or  
 At least that section did where they abode.  
 God spake to Adam much, and opened up 460  
 The gates of the futurity: he saw  
 The flood, the temple, to the cross, beyond,  
 To when by fire kingdoms should dissolve;  
 And sleeping, God brought forth his seed as ants  
 Swarming around him, saying, "These shall be  
 And die, and live again, and then the end."

Cain having, meantime, by the hand of God  
 Received a sign upon his brow, which was  
 Security from harm, had journeyed east,  
 And built the city Nod, where with his wife 470  
 And hardy sons he lived in violence  
 As though the world was wrong; and he, despaired,  
 Was given over to his vile body's lust.  
 Cunning he was, and full of craftiness,  
 Allotting to his sons possessions, which  
 He had surveyed, and dealing first by weight.  
 With every man's hand 'gainst him, he now set  
 His hand against all, struggling for himself  
 In competition, and so laying deep  
 Foundations on the which society 480  
 Was after built in craftiness and greed.  
 Of him were many, Enoch being first,  
 Followed by large posterity, from one  
 Alone issuing four score, so desire was

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464. There is a legend (Arabian) that Adam fell in a deep sleep, and God stroking his back, took from him his seed, which appeared as men the size of ants, all who ever should live, and were afterward returned to his loins.

475. It is legended that Cain was the first to build the city — not his only evil (?) work, by the way: for he also built walls around it, because he believed in warfare and defense; he taught the sin(?) of dealing by weights; and was the first to survey land and inaugurate that lie, land ownership.

To fill the earth that Eden might be gained.  
They built up cities, practiced arts of war  
In stealing from their brethren of Seth's line;  
And one of Adah, tabernacling else,  
Lived as a shepherd: while his brother tuned  
The wood to melody and made the harp. 490  
Tubal, of Silla, wrought before the forge  
On Adam's anvil borne from Paradise,  
And first made brass, and fashioned tools and arms.  
Of Seth's line there were many, score on score;  
And many from the younger children of  
The first pair, since, as this report of what  
God had decreed, had spread, the chief desire  
Was to increase, so that full often man  
Took many wives to him, and lust increased;  
Till even in Adam's time, who lived for years 500  
Almost as we for months, the world was filled  
With thousands and ten thousand of his seed.

Hareth had heard the fiat of the Lord,  
And with disgust stirred that the blessed return  
Had been postponed for years indefinitely;  
And as years passed and men run into lust  
He cursed God for His folly or His crime  
In punishing for sin, and in that act  
Forcing men on to greater, that more woe  
Might thence ensue. He now enunciated 510  
Boldly to all his fellows that they should  
Take some means to restore man to his seat  
In Paradise, and take such steps at once.  
'Twas talked, considered, argued oft when in  
Assembly for the purpose, till it took  
A shape, as iron hammered does, and this the shape:  
"We know that when they left the garden, God  
Set of the ones yet loyal, princes, hosts,  
To ward off entrance, who so well have wrought

That even we have never entered it 520  
 Until this day: for doubtless He foreknew  
 We would have pitied them and brought them back  
 If means were given us. As now it is,  
 We first must spy the means to enter in,  
 And knowing that, be organized, with force  
 Sufficient to combat the other side,  
 Man being ally, till they are repulsed;  
 Or being in, to ward of an attack."

To which end they did organize, with chief  
 In Hareth, and chief general in Mars; 530  
 With Jupiter, Areus, Tisiphone,  
 Eblis, Moloch as under generals:  
 And Mephistopheles, Ruchiel, Neck,  
 Apollo, Murcury, Alector, Thor,  
 Cottytto, Mammon, Oan as ministers;  
 And Nakir, Sijjil, Ptah, Beelzebub  
 As spies and scouts.

Then over Hareth came  
 A change, a pride he ne'er had known before;  
 For in commanding armies, hosts and chiefs  
 Ranged into order with a gorgeous show, 540  
 And hailed as chief where God had hitherto  
 Been his superior in everything,  
 And he an underling, he took delight  
 So much that pride sprang up because he was  
 Superior to all others and so called.  
 Therefore he loved to marshal all his force  
 And drill them in fine uniform equipped,  
 With great parade and bright accoutrements.  
 Some house, he thought, some mighty stronghold,  
 now  
 Befitted such a prince, and rendered sure. 550  
 To which end he erected broad and high  
 A pillared and embattled edifice

Huge in high heaven, and impregnable,  
The massive pile of rocky masonry  
Slow rising high and long, with architraves,  
Wide galleries, and armaments, and all  
That cunning skill or soft luxuriousness  
Could wish for or design. The courts were large,  
With fountains, rivers and o'ershadowing trees, 560  
Round crystal ponds, with walks and labyrinths  
Of beauty, and long drives, and here and there  
A statue carved by hands of wondrous skill,  
And flashing from the spire a million stones  
Put there for ornament, such as God hid  
In earth's uncomely, dark and secrets parts,  
And with them all the spire blazed like heaven  
Is lighted with the stars. So Hareth wrought,  
So was he changed. But if they came to him  
To ask him why he did not prosecute 570  
His first design, with feigned words he replied  
That all was tributary to that end,  
A sure foundation whereon surer hope  
Might rest thereafter: thinking in himself  
To gratify this wish, then turn himself  
And do the right for others he once loved,  
And tried yet to persuade himself he loved;  
Because we feign love after love has ceased.

For he sent messengers below to tell 580  
The sorrowing mortals that they had on foot  
Great plans to culminate ere long in joy  
By bringing them to their lost Paradise,  
And the delay was to make matters sure.  
Wherefore some honored Hareth and laid plans  
For occupying Eden, speaking in  
Exaggerated terms their golden dreams

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Of what must follow. As for Adam and Eve,  
They sat perplexed, suspicious that it meant  
Further revolt and distance from the Lord, 590  
Yet so borne down with argument and show  
And progress of new ideas, then so called,  
That in the feebleness of age they could  
Refute them not, but only shake their heads,  
And sigh and mumble, then relapsing in  
Dreams of the past and silence.

And above,  
Among the loyal angels, who were termed  
The slow and narrow-minded, what, suppose  
You, was effected? They were moved to wrath,  
And would have soon inaugurated war 600  
Against the plotters, had not God forbade.  
Naught then remained, but just to wait and see,  
And they were sorely tried to actions rash,  
Or when led off in argument which they  
Could not ward off, to leave their fealty  
And join the rebels — traitors who would not  
Assume the name, but only talked of rights.  
And when they saw the evil angels pass  
With showy retinues down shady drives,  
In soft luxuriousness, from palaces, 610  
They envied all this grandeur for their Lord,  
Requesting His permission to build Him  
A palace greater with more splendid show.  
But no, the Voice replied, "The world ye see  
That is my palace, and the stars above  
Are gems upon its spire. What they rear  
Are bricks detached and broken fragments of

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My greater building, where the diamond shines  
In secret parts instead of high above,  
As their filched jewels. Lo, how from this Throne  
The waters smoothly glide, which spreading life 620  
Call forth the flowers and the songs of joy.  
Are ye ashamed of these? Are they not fair,  
As grand, as royal as that structure is?"  
Nor might they aught oppose or aught contend  
With those rash fellows drawing into ill.

Ah, Adam and Eve! How little did you know  
The path you were to follow down the vale  
Of death's dark shadow from the day you left  
The Paradise with Hareth and the few 630  
Until this quiet hour, when evening draws  
Her curtains on your souls! Ah, blest the hour  
When first you walked in Paradise! and sweet  
When Lilis fair discoursed to you of heaven,  
And bade you not aspire to a state  
Beyond your bounds! And dear that evening when  
You walked as lovers 'neath the gentle moon,  
Discoursing of your loves and mysteries  
Now seeming common, though not understood!  
And dear and sweet and fair beyond all speech, 640  
A thousand memories, a thousand hopes,  
A thousand thoughts about the sleeping one  
You had hoped would restore you, who, if true  
The angels' words had been, you soon would see  
In the white robes of immortality,  
Passed from the chrysalis to truer life!  
No wonder with such themes they loved to dream!  
No wonder with such dreams the mark of care  
Was nigh obliterated in the calm  
That came with evening! and no wonder that 660  
They loved to sit, and angels spake to them  
Gently and sweetly; and that Azazeel



Came once again to see them when it seemed  
New beauty had been given them, to talk  
And do them kindness ! or that he should bow  
And kiss the matronly sweet Eve who slept !  
But 'twas a baneful touch, by him once doomed  
As death, but almost in his loyalty  
Forgetting it, for straightway at the touch  
She murmured in her dreams, "Oh Abel, oh .660  
My lost one !" Life passed out, and she was gone,  
But peace lit with a glory all her face.  
Adam beholding this, kissed her also,  
And drawing poison from the angel's touch  
He sighed, and turned himself, and was no more.  
Long gazed Azazeel at the dead, nor thought  
They could be dead, nor deemed, although he knew  
His punishment, that what was meant in love  
Could work such ruin; till he saw at last  
'Twas even so; and then he stole apart, 670  
And walked the woods, and wept, and beat his  
breast.

"Weep not, Azazeel," said the Lord, "the sheaf  
Was ripe for harvest, and thou hast not sinned."  
Yet even then for days, with broken heart  
He sobbed through all the forest, till his voice  
Grew husk and he was silenced when 'twas even,  
And sleeping, wakened with a mighty peace.

But rough dissonance now, and warlike clash  
And clang of armor rattling into war  
Took place of scenes of rural solitude 680  
And placid hours. For when the angels saw  
The parents of mankind were dead, they roused  
From their long sluggish lethargy and called  
On Hareth now to rise, and with one stroke  
Restore mankind to Paradise ere death  
Depopulate, and render futile all

Their charitable plans. And, as it seemed,  
To urge them into action long delayed,  
And bring them back to loyalty, or else  
Force them into rebellion, at this time 690  
A messenger from God (for all the time  
The loyal and disloyal angels held but small  
Discourse among themselves, and God had ceased  
To speak to those who had ignored his word)  
A messenger from God came to the court  
Of Hareth saying: "It is bidden you,  
Your God and my God straight enjoins that you  
Proceed to Paradise and burn the woods,  
And drive out all the animals, and make  
It barren, wilderness, devoid of life 700  
Or any beauty, utterly destroyed."

They heard, and were astonished. Could it be  
That God would do this to destroy that place,  
The fairest on the earth? Oh Lucifer,  
Thou hast been in the garden of the Lord,  
Bedecked with jewels, heralded with pipes,  
Anointed cherub, ruler of thy hosts;  
Thou hast walked on its mountains, midst its stones  
Of blazing beauty; for oh, Lucifer,  
Perfect thou wert and honored, tender, good, 710  
From that day thou wert made till sin was found  
In thee, oh Lucifer. And could it be  
Those mountains thou hast seen and valleys grown  
With grass where hid the rabbits and the kids,  
Should thus be desolated, when all men  
Were longing for return to it, and thou  
Thyself didst love it? Why should God do so?  
Nay, 'was it not right to do good to all  
By granting them a favor, rather than

To mar the soul of all their happiness 720  
To please One whose demand was so unjust?  
What if that One had been his friend? He now  
Was enemy to his friends, and for them  
He could display ingratitude, if it  
Could be ingratitude to not take part  
In doing ill. Nay, twas presumptuous and  
Attempt at bribery for evil ends  
To ask him to do evil to mankind  
Because the Asker had done him some good.  
There was but one way: that the people asked; 730  
'Twas war, and speedy war, to take the hold  
And turn it over to the owner, man.  
So he advised his followers, in speech  
Inflamed and hot from friction in his mind.

Then came great action, marshaling of hosts  
Begirt with armor and with weapons decked,  
That moved toward Paradise, with mighty plans  
Of mines, attacks, surprises, fastnesses  
Against incroach on them, and subtlety,  
Besieges, batteries and charges fierce. 740  
Colleagues they gathered, marshaled forces from  
The race of Cain, marauding as they went  
Through weary miles, and tettering 'neath the moon  
When night drew in about them, while the smoke  
Of flickering fires among the massive trees  
Curled up in volumes. Bacchus then appeared  
With wine of grapes to cheer them, and the hours  
Were filled with revelry and shameless acts  
Between hilarious soldiers and white maids  
Attracted by the pomp and fine physique, 750  
For maidens deemed their emprise so sublime,  
Such cheer as they could give were given well.  
So moved they onward, gathering still in power,  
Toward Paradise, to take it and restore

Man to his old location. In their wake  
Drew on a multitude of lazy folk,  
Careless and vicious, with their droves and goods,  
(Such as to Oklahoma later drew)  
Ready to occupy so soon as war  
Should open up the gates till now so sealed 760  
And guarded by the angels; and they went  
With song, full sound of instruments, and pipes,  
Harps, cymbals, reeds, and drums on which they  
praised,  
And vocally, the beauties of the land,  
The glories of their chieftain, and the rights  
So boldly sought and honorably demanded:  
Hareth as king and general with pomp  
Surveying all these legions from his horse  
Or looking from his tent made soft with skins.

In heaven, also, among the loyal hosts 770  
Great actions were begun at God's command.  
Forth from the throne the Voice had called to all,  
"Who now is for me? let him show himself,  
And let the hosts be marshaled on these plains  
By Michael and Pax, that I may see  
Whom to depend on to oppose these with."  
And many gathered, ranging 'round the throne  
In rows and columns, companies and hosts,  
Battallions covering the neighboring hills,  
While still they came and took their place in ranks,  
From here and there through all the heaven that  
stretched  
About the earth. Them watched the evil ones  
Who still abode in charge of palaces  
And their erected cities, with their eyes  
Full of rank hatred, jealousy and rage;  
For reasoned they, "they yet outnumber us,  
And cling to such low ideas, so they are

Imbued with prejudice. It is too bad  
 They cannot reach a higher mode of thought, 790  
 But still must creep round their Protector's feet."  
 Also God's hosts looked jealously on those  
 That looked from windows and the towers of  
 The capitol of Hareth, asking leave  
 To slay them while the body were away,  
 That Hareth might be humbled. God said, "Nay,  
 Merely obey me, and do what is right,  
 And ye shall see where all of this will end.  
 Be careful that ye draw not into sin,  
 For death shall come with it. Yet ye are not  
 The ones to execute death. Therefore wait. 800  
 E'en thou, Azazeel, though I see that now  
 Thou covetest to use the power that once  
 Thou mournest for, thou must not use it now."

So were they drilled. And Azazeel and such  
 As were skilled with the harp, and Israfeel,  
 The sweet voiced singer, made them psalms and  
 songs

And sang before the people, "Praise the Lord,  
 He who hath formed us, and who made the hills;  
 Who stretched the heavens firm above the earth;  
 And from whom comes our life as waters glide 810  
 Forth from his throne, bent over by sweet flowers;  
 Praise ye the Lord, praise Him, the glorious,  
 Who willeth and it is, who knoweth what  
 Shall be hereafter, and is just and kind.  
 Praise him, the God of battles, who shall soon  
 Overthrow, overthrow, and be victorious."  
 Arrived near Paradise, the hosts of ill  
 Encamped and built them houses for a siege,  
 These for the arms, equipments, victuals, men;  
 And gathering his forces to a place, 820  
 Hareth harangued them: "Many years ago

There dwelt a couple in this favored site,  
Happy above what mortal creatures know.  
I knew them and was with them; and when they  
By some poor misdemeanor had brought down  
Eternal, infinite rage upon themselves,  
I, and that Michael yonder, and some more,  
Led them away from it at God's command.  
That act I now repent of. I have seen 830  
The woe of man, the grief heaped on his head  
Unjustly for this act, by Him, who will  
Not be approached except through altar fires  
And reeking sacrifice. It seemed to me  
Man hath now suffered too much for his deed:  
Or if he had not, animals were still  
Free from the error and should too be free  
Of punishment. And if that primal sin  
Was so enormous, he who sinned is dead,  
Worn by his grief till dying in despair,  
And by no act of justice can you now 840  
Be more deprived of Eden that you seek  
As pilgrims and as strangers on the earth.  
Not for my interest have I done this,  
But for your sakes, oh, men. But danger waits.  
We know not how nor where. Since that dark day  
I, nor my followers, nor any man,  
Nay, nor so far as I have heard, not one  
Of God's own followers, have entered in  
The blissful seat of man, nor looked below  
To see into it. For immediately 850  
After the exodus there came a cloud  
And overshadowed it, and fire blazed  
As now ye see it, from the midst of it,  
So that we have not entered. Now you see  
A guard of angels camped at the outskirts  
To grapple with us if we make advance.  
This argues that the cloud and flaming fire

Are all inadequate to keep us out,  
Else would not angels seek to guard the spot.  
We must not fear, then; yet because of them 860  
We must use artifice. But we shall win."

They cheered and set to work. Engines were built,  
Spies were sent out, and armors were made sound.  
Ye who have read how Grecian Homer told  
Of taking Troy where Helen was confined  
And how the gods were pitted against gods  
In stratagem and plans, can now behold  
In this siege of lost Eden what gave rise  
To some these stories, for the deeds of gods 870  
In prowess and in valor there shown forth  
Were handed down in legends age by age,  
Till when old Troy was taken after siege  
Of ten long years, the poet thought it well  
To weave these legends round about his theme  
To give it ornament; and what he told  
Was partly at this siege of Paradise  
And not at Troy enacted. Then call forth  
His heroes to this place and at this time  
And you have pictured what my pen would draw.  
Perhaps some were high colored by the age  
Through which they filtered to him as through glass,  
But there was something to give rise to all 880  
The legends he recorded. So I cry  
On that blind bard to sing the praises of  
This wonderful battle and long siege;  
And he shall tell it better than I can.  
But after a long effort and great plans  
The evil angels charged upon the hosts  
Of Michael; and at that hour the word  
Of God came unto them, "Put back, put back  
And let them enter." Michael was grieved 890  
And for a time so tried he ne'er rebelled;

Yet rallying in fealty; he called  
His forces off just as the crisis came,  
And Hareth and his hosts vociferously  
Entered the limits.

But — oh, could it be?  
Was it the garden? How it had been changed!  
A fog enveloped it, so thick, so dense  
One scarce could see another twenty steps,  
And what was seen was broken, sterile, rough,  
“On further!” shouted Hareth, while without 900  
Watched Michael and his forces on the hills.  
And going on a furlong, lo, a cliff,  
And at its base a seething, boiling sea  
Toward which there crawled white crested waves.

They strode  
Around its margin to low, sandy tracts  
Were sea weed clung and sea fowls screeched with  
noise  
Dismal and hoarse. Afraid to venture out  
Without support, they rigged them rugged boats  
And in them pushed from shore; but they turned  
back.

Clogged with a pumice floating on the wave, 910  
Still with no news of land. From point to point,  
The mightier angels flapped like giant birds,  
Uncertain what to do. And days on days  
They circled 'round the coast to north, and west.  
Then south again, but found not what they sought.  
“This must have been the place,” the angels thought,  
“For so it seems to us, and here we saw  
The seraphim's bright blaze, and here was placed

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910. In several flood legends mention is made of pumice floating on the sea so thickly as to impede the progress of boats. Donnelly in his “Atlantis” utilizes these legends in endeavoring to prove an eruption as having caused the loss of Eden or Atlantis,



God's army to withstand; but where is it?  
Unless it be beneath these curling waves 920  
And this dread sky, we cannot calculate.  
If here, it is not Paradise as 'tis,  
But rather, any part of earth excells it. And  
Who could desire to plunge in that wave  
To see if Paradise be underneath?"

"This," said they, "is the flood the first man said  
Should drown the earth, and God hath made it so."  
Sullen, therefore, and silent, they stole off,  
Apart from men, and slinked their way to heaven,  
There to immure themselves, and only seek 930  
Obscurity, and hide. They planted groves;  
Or building in dense forests their abodes,  
Setting their carven work and statued piles  
In various settings, and preparing parks,  
Yet seeking, as it were, to hide from shame  
And from their former friends, the loyal ones.

They were recalled to heaven, and God said:—  
"I proved ye loyal; and the trial was most  
When at the charge I told you to refrain  
And yield the point. But I was of myself 940  
Able to check and to subdue these hosts,  
As ye have seen me do. Foreknowing this,  
I clothed that land in darkness long ago,  
And slowly it has slipped beneath the wave,  
At my command, and no one knew of it.  
What I desire is done. The workman tests  
His instrument, and I have tested you,  
And found you adequate; and as you please  
My purpose, I shall bless you as I use." 950  
And straight dispersing, they went at their tasks,  
Tilling and reaping, holding holiday,  
And caring for His creatures as God willed,  
On earth or otherwise.

So closed the day  
Wherein the angels thought to govern all,  
In night for them, who hid themselves, rebuked.

BOOK IV.

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## NINTH DAY.—THE LOVES OF THE ANGELS.

Of thoughts I sing, not men; for thoughts exceed  
Greatness of men, and have the world's aspects  
Changed more than men have. Thoughts exceed  
The deeds they prompt as God creation doth.

After that hour when the false ones took  
The hold of Paradise, then all submerged,  
Proving their own futility of plans,  
They ceased to be the champions of men  
For the regaining of their lost estate.  
Defeated, they tried not to show defeat,                    10  
And thus was pride born; haughtily, they drew  
Off as a class peculiar, and set up,  
With dignity to hide, an outer search  
For truth, immuring themselves in the deep  
Forest, and there upreared them holds,  
High towers of lonesome and unsocial pride,  
Dark, coarse and masterly.

The loyal ones  
Returned to heaven jubilant and glad,  
And falling prostrate at the flowery Throne  
Whence living water flowed, they lauded Him    20  
Whose arm had saved them, and who ruled the  
world,

Whose plan was wonderful, and who had now  
Defeated all the arrogance of Hareth.  
Moreover, they petitioned Him for word  
And due authority, to press upon  
The vanquished foe, and rout them utterly,  
Till all might know how hopeless it would be  
Henceforth to take up arms against the Lord.

To their surprise the Voice said, "No, not so,      30  
I will have mercy where I will have mercy:  
I will reprove, restrain and chastigate,  
But torture the defeated I will not.  
Bear, rather, to them word of clemency.  
Show them the folly of their own vain thoughts,  
(If they will not receive you cordially,  
And be led hither without knowing it),  
Against the plan of the Om Infinite,  
And bring them back to loyalty, if that  
You can persuade them to allegiance."

So went the angels as evangelists                      40  
To Hareth's court with: "Thus the Voice declares  
Our God and yours, our Maker and your Maker:  
Vain is it to wage war against my will,  
The Lord saith, for as recently I can  
Forevermore forestall you: for I know  
Your secret thoughts before you think of them,  
And what the unborn shall think — turn  
The sun and moon and stars at will, and know  
The stars by name, and hold the earth and heaven  
All in my hand. Now, therefore, saith the Lord, 50  
Own ye allegiance, and bide my plan,  
Which in the end is good, and live thereby:  
Or, if ye do not, surely ye shall die,  
Bringing man's punishment on you. Weigh well  
My words and answer."

And the lords replied:

"Big words they are, but they come from a Voice  
Whose whole existence is a Voice, and so  
His dealing but in words." And Hareth took  
The messengers, and feasted them, and showed  
His glory to them, tempting them to leave 60  
God's service for his honors; and some fell.  
But others took the message back: "To God,  
As saith the Voice: If Thou wilt show Thyself  
We may believe Thee, but words are but air.  
To all my comrades: why will ye thus do  
The bidding of the Wind ye cannot see,  
Because It threatens? Look on us — we live,  
Although It threatened. Come to me, and I  
Will show you broader paths and easier joys,  
Glories and marvels. Sayeth Hareth, lord 70  
Of Heaven."

"Let us," the loyal host addressed  
The Throne, "Now cast the vaunters out." "Not so,"  
The Voice replied, "but wait, for greater 'tis  
To endure than to destroy; but, as ye can,  
Still seek to win them; for the truth can wait,  
But evil fears, and hurries to its end."

Of men abandoned by the sea wall lone  
Of sunken Paradise, some reveled on,  
Debauching all till want and death took them;  
Others, exploring long, by tedious ways 80  
Returned to olden haunts from driving mists,  
And met their kindred, abject, pitiful.  
Want spoke first from their features, then, appeased,  
Their loosened tongues blabbed out hyperboles,  
That grew to chimeras grotesque. And as  
They feasted, and were heroes in men's eyes  
For what they had endured, they jesting spake

Words that were graves: "Yea, it is false; we may  
Not find the seat of bliss again; the word  
Was false; angels were false to leave us; hope 90  
Is false, a will-o'-wisp that leads into  
The swamp. There is naught better than to eat  
And drink and frolic, for all ends in woe,  
And otherwise, no sunshine is. Drink deep."

Some were, however (they who have not seen  
Will not believe) who thought that, at some time,  
And in some manner not devised as yet,  
The garden might be rescued from the waves  
In all its pristine beauty. Oft they sat 100  
Discussing means, expedients and plans  
For its reclaiming. And the pious ones  
Also, they hung upon the oracles,  
Transmitted them by Adam, in his book  
Of precepts, revelations, prophecies,  
And studied them with care, descyphering  
That by some perfect man, of woman born,  
They should find entrance to a glorious land  
Surpassing all imagination; but  
Before such entrance all the earth should swarm  
With many peoples.

As to date, this left 110  
Either a distant future for their hope,  
Or else a nearer future, hurried on  
By bearing many children. So they taught,  
And soon it came that he who had no son,  
Or any maid of age, or barren wife,  
Was looked upon opprobriously, awhile  
He with his quiver full of children was  
An honored man, not as in after days  
For having such a guard for his defense,  
But in that he in this was forwarding 120  
God's plan, and happiness for all. So then

The mystery of procreation was  
 That revered most, as strangest, fullest of  
 A possibility of good: and with  
 No shame they early paired to rear themselves  
 By this creative power of the two  
 A world, a people. And, as still the frame  
 Of man was new from God and very strong,  
 Unvitiated with long sin, they lived  
 Till 'round the patriarch was spread a host, 180  
 As round the banyan tree the branches grow,  
 Who honored him as God, their maker. So  
 The silver hairs became the earlier crown,  
 And on the earth was born authority  
 Of man o'er man, since he who had the rule  
 Seemed author of the rest, God.

And as  
 The race grew great in number, men began  
 To say, "Now is the prophecy fulfilled,  
 The world is full; and one of woman born  
 Shall shortly for us now regain our bliss." 140  
 And men sought the Messiah. And first, Seth  
 Was watched with eagerness as him foretold  
 The seed, instead of Abel whom Cain slew;  
 And after, Enos, who so pious was  
 He preached repentance, working on his kin  
 A reformation till they learned again  
 To call on God. And as they called on Him  
 With altars reared and sacrifice thereon,  
 He spake to them, He cheered them, and they were  
 Told of the future until wiser grown 150  
 Than the philosophies, by word of God  
 Which is the word of truth: whence they were  
 called  
 Seers, prophets, teachers. But not alone  
 Were these sought out as the forthcoming Seed;

For almost every woman hoped that she  
Might bear the Leader who was promised them,  
And thus gain honor from her countrymen.  
With this idea to spur them, marriage was  
The easier contracted, and the wife, 160  
Losing desire for other honor, was  
Degraded to that sphere alone, and kept  
Of her own will from aspiration high.  
And when she bore a son, she tenderly  
Looked on its infant steps with hope beyond  
The hope our mothers had, and higher pride,  
And greater fear, and love e'en more intense.  
But as the promised One should be a man,  
A daughter's birth gave not such general joy  
Since honor came not through her by direct 170  
Means to the parent; and so womankind  
Fell into evil favor as debased.

There came one finally, a rugged man,  
Devout and truthful, who was looked upon  
By all with hope: the man befit the hour.  
Careful he was in speech, and just, and pure,  
Made judge between his neighbors and therein  
Rendering fairly. Oft his altar smoke  
From far off hills where he would muse alone  
Ascended heavenward, and he was seen 180  
In close converse with God; or in the woods  
Pondering and communing with himself.  
He had the witness from the Voice divine  
That he was pleasing God, as people knew;  
And with this witness, they felt certain that  
Some day he would step forth commissioned full  
As the Messiah, to command. As years  
Passed in long round and he did not arise,  
The people wondered, yet with reverence  
And godly hope. He often in himself 190



Wondered if he indeed should be the One  
Commissioned of all others; and at last  
He boldly asked the Voice, and It replied:  
“Thy question is of ignorance: for know  
All that have sinned are doomed to die the death:  
Nor not thy sin, but Adam’s dooms thee too,  
For now — What law is there? and hence, what sin?  
And how can that which dies restore mankind  
To deathless state? No, Enoch, thou art doomed,  
And therefore thou must die: yet thou art loved, 200  
And special favor shall be granted thee,  
A favor necessary for these men  
Who reverence thee so much that wert thou dead  
They’d offer sacrifice unto thy dust.”  
Which shocked him so, to ward the evil off  
At his own reputation, he, so pure,  
Grew harsh, censorious, denouncing sins  
Most loved by men in no uncertain voice,  
But powerfully, as if invested by  
The truth with due authority: and yet 210  
With all, men saw his virtue, and the more  
Respected him, though clinging to their sins  
From habit and not argument: so that  
He grew the more in favor, and as he  
Rose boldly to denounce, was by that act  
Thought to be rising to Messiahship:  
Reverenced by sires and by children, down  
To score of generations, for so strong  
The body was when new from hand of God.  
But he was not. He suddenly dissolved: 220  
God took his essences at once away,  
Distributing them without the usual length  
Of dissolution — took him, lest his form  
Be held in worship by the fallen race,  
And so more sin should emanate because  
Of striking righteousness. Unto his son

Methusaleh God paid the price of good  
 By lengthening his days beyond all men,  
 Blessing the children for their sire's sake:  
 Yet cursing children of the wicked ones 230  
 With constitutions frail and shorter lives.  
 There was the prophet Lamech, and the seer  
 Glaucus, both revered, and versed  
 In mysteries, and held as half divine:  
 And many grew expert among the stars,  
 Astronomers; and in geometry  
 Delved some, and built the greater pyramid;  
 Which useful arts so pleased the God of heaven  
 He granted them long life for much research:  
 And Annubis and Oannes annals wrote, 240  
 And many others; and they sailed in ships,  
 And had the compass, and made tools of bronze.  
 Yet God said: "Lest ye call a man my Christ,  
 And so sin, emulate not anyone henceforth."  
 Howbeit, the angels taught men various arts.  
 There came another period. Defeat  
 Is soon lived over. As the years increased  
 And many who had engaged for Paradise  
 Had gone the way of earth, the angels came  
 Again to earth—the evil with the good,— 250  
 And mingled with mankind: the evil ones  
 In close converse on philosophic knots,  
 The good ones on some mission of the Lord's,  
 Among the latter, Bacchus, Ahriman,  
 Baal and Jove, Jegun, Ashbeel, Ptah,

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238. "God afforded them (the antediluvians) a larger period of life, on account of their virtue, and the progress they made in astronomical and geometrical discoveries."— Josephus.

240. Berosus says: "Oannes (before the flood) wrote concerning the generations of mankind and their civil polity."

Egyptians say Anubis "wrote annals before the flood."

The Druids held a belief in books anterior to the flood, styling them "Books of Pheryllt" and "Writings of Poidian or Hu."

And many others innocent as yet  
 Of a revolt. Since the miasma of  
 Theory was in the air, there rose a plan,  
 A whisper as a secret, afterward  
 A murmur, then a ripple, till it came  
 Known as philosophy, and to this end:  
 "That which has brought the many ills to man 260  
 Was all embodied in one idea, death,  
 And were death banished evil would die out  
 And every place would be a Paradise:  
 That God had said the seed of woman should  
 O'ercome the evil, saying naught of man  
 Or of his seed, since knowing with his taint  
 He must impregnate death in all his kind;  
 That angels were immortal, unlike men,  
 Had life that could not cease; and that the plan  
 To meet success, as God Himself in part 270  
 Had indicated, was for angels to  
 Rear up a race from woman, who with them  
 Would from their sires gain immortality,  
 And thus the seed of woman triumph o'er  
 The course of evil and the crisis, death."  
 "For," reasoned they, as latter men have done,  
 "Nature is working upward into God,  
 The brute to man, the man to such as we,  
 And death is but a mark upon the road  
 Toward development. It rests with us 280

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280. Gen. vi. 1-4: "And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair: and they took themwives of all which they chose." [The most ancient expositors of this hold the "sons of God" mentioned here were angels. The result of the union is the shortening of life.] "And God said \*\*\*\* His days shall be a hundred and twenty years."

In Jude 1. 6-7, "The angels who kept not their first estate" are likened "even as Sodom and Gomorrah and the cities about them. in like manner giving themselves over to fornication and going after strange flesh."

To follow up the line, and lift the race  
In trouble now to our own plane, and then  
Someone may lift us higher; for help comes  
From higher down, as evil work comes from  
The lower up, from serpent to the man."

And fast the idea gained as fire in woods,  
Catching from tongue to tongue; and but opposed  
By men, thus ruled from earth and womankind;  
And Hareth who declared 'twas born of lust  
Alone, and bringing anarchy for rule, 290  
Would sow forth winds to blow up evil things  
And gather to a whirlwind. But they grew  
Proud of their cause, disdaining argument,  
And taunting Hareth for his lost emprise,  
Declaring fear his throne would fall constrained  
Him, jealous of their success foreseen  
In giving man bliss where his plan had failed.  
And as for men they said: "But ye are doomed  
To death; and if we thus restore the race  
Think not the issue will be girls alone, 300  
But partly higher men undoomed, who then  
Shall take their rightful place. Look down the  
years

To come when you are dead, and answer us."

High honor women thought it, and dismissed  
All human suitors for the godlike loves.  
And while men abject walked, a race tabooed,  
The shining gods who erst had aided man  
Abandoned works of God, and all the earth  
Were filled with couples in that heavenly stage  
Of honeymoon and courtship both combined: 310  
For till then, honor even with fallen men  
Was yet so strong, no marriage save of love  
Was needful. Behold, a pleasant field for thought

And etching cogitation, happy tales  
And rare imaginings: a field whereto  
I merely lead you; one untilled of late,  
But in the earlier ages bringing forth  
The strangest legends, most absorbing tales,  
And grandest comedies and tragedies.  
Here, with your own love as a silver thread 320  
To weave into romances wonderful  
I rather choose to leave you, amid woods  
Interminable, green fields of flocks, and flowers and  
birds,  
Bright lakes and brooks, and angels sprinkled thick  
With laughing maidens, who, as latterly  
The aborigines, paired as the birds, then went  
In pairs, hand locked in hand apart, to rear  
The race superior to bless the world —  
Than lead you on the rounds that others have  
Trodden before me. For all modern bards 330  
Have merely trudged behind the ancient ones,  
Nor dared imagine as the former did  
Or build a romance. Now I say to you,  
Till where a Homer and a Virgil tilled,  
And raise fresh fruit to taste the juice thereof  
Ere it be dried from age.

But soon, led off  
Of lust, some of the gods deserted those  
They went with, as ne'er man had done till then,  
And fathers as the rulers took henceforth  
Pledges with rings of evidence; and they 340  
Smiling to think the union soon must cease,  
Soon to their years immortal, by the death  
Of woman, gave the pledge, and marriage so  
Became a rite.

Yet even with the rite,  
Lust, fettered by no law, wrought havoc worse;

And oft a maiden in the midst of night  
 Argued by eloquence of heaven, and stirred  
 To raise immortal seed from godlike loins,  
 In passion yielded what the lowlier man  
 Could not attain; and soon rued what she did, 350  
 Being abandoned: yet with pride and hope  
 In him she nourished who was half divine.

And lustier grew the gods, and wooing, took  
 All citadels, by force or craft. As when  
 Jove wooed while crows were calking overhead,  
 Basing his argument on how they did,  
 And hence is fabled to have won as crow;  
 Or as Danæ got him in her lap  
 In shape of gold, which shows that she was bought;  
 Or as he violated Tyndar's wife 360  
 By wooing her on lakes where swans were seen;  
 Or as Egina yielded to his fire,  
 Which was vehemence in his passion. So  
 Apollo sought to violate, so strong  
 His passion was, the modest virgin, Daphne,  
 Within a grove of laurel, but she fled;  
 So failed he of Bolina from his fire,  
 But won Leucothœ, after having first  
 Ruined her sister, Clytie, whom he left.  
 Mars married Nerione, and oft defiled 370  
 The slight Bistonis, of whom Tereus  
 Defiled his sister Philome. And Vulcan  
 (Who made the famous seatings of the gods  
 In Pandemonium) defiled not few,

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353-378. These legends of the Greeks and Romans are too generally known to need further reference than a word. Indeed, the liaisons I name will suggest to the student perhaps as many more stories of "loves of gods and women" from the Grecian-Roman story as I have referred to here. For further notes on the legended "angel loves," with the pantheons to which the gods named belong, see the note, "Angels," at back of book.

Physique oft winning beauty — being first  
 Of all the gods to have a daughter born,  
 Whence it was said he fashioned her: she was  
 Pandora of the gifts. Osiris won  
 Isis, and Horus, sporting even as a babe  
 In Nile amid the lilies, was the fruit. 380  
 Ishtar and Sherusha were Asshur's brides;  
 And Oan or Anu, coming from the sea  
 In curious boat, won Anuta and else.  
 Calista first was bride of Jupiter  
 And from her many came. Apollo took  
 Clymene for his wife, and cleaved to her  
 And they reared children. Syrinx was the bride  
 Of Pan, the great, deformed and awkward god.  
 Pomona was the choice of him whose care  
 Was over orchards; Samiasa wed 390  
 The god Aholihamah; Baal won  
 And reared so many he was even called  
 Parent of men; and Jegun spread in heaven  
 Among the loyal ones contagious lust,  
 Till third the stars of heaven fell to earth,  
 Cohabiting with clay; nor so alone,  
 But some say, even before the error took  
 Such vicious root, Gadreal long before  
 Had led our common mother Eve astray.  
 Chemos, Peor, Thumos, Asmodeus, 400  
 Megaxara, Siltan, Bucchus, and Neck,  
 Shu, Ashbeel, Sin, Vula, Hea, Nin,  
 And many others of the great; and of  
 The lesser sort who followed where e'er led,  
 Thousands on thousands, went out in lust  
 From presence of the pure.

Nor Hareth's host entire,  
 Despite the option of the king, refrained  
 From lustful deeds. His chiefest general

Mars riot run; and after lapse of years  
His daughter of a union with a girl 410  
He took, and lay with her, and had a son  
By her. And at this last exploit of ill  
Hareth arraigned his fellow for a trial  
On that hill that in ages afterward  
The Areopagus upheld. Before twelve gods  
For incest tried they him; and stormy raged  
The feelings back and forth as waves at sea,  
Defence assuming issue from the mixed  
Issue, only, would raise the race to life:  
And so among the ambitious ones had lust  
Intrenched itself Hareth's co-laborers 420  
Acquitted Mars.

Despite his earlier fault  
Through love of beauty, Azazeel retained  
Fealty to God; till now, when in his walk  
Anah he saw disporting in the waves,  
And tangled in her beauty was his heart.  
Daily thereafter, hid in dark recess  
He watched her bathing; and his spirit wailed.  
"Beauty and love are not for death." But once  
He took of precious stones that he had found 430  
And laid them with her clothes and hid himself:  
And she delighted was with glittering  
As woman ever is, but went her way.  
More stones he brought next day, and hid himself;  
And while he sat with face turned otherwise  
(For since he loved he durst not look on her  
Naked) she saw him. And so, after many days  
She came behind him softly and stood there  
And when he turned, lo! love was in her eyes.  
Then did he clasp her close, and kiss her lips; 440  
But swooned she at the touch, and she was dead.  
Great sorrow filled him, so that he was calm,



And kissing her again he said, "Behold,  
Both love and beauty are for death; and none  
But death henceforth," and kissing her,  
He laid her in the grave. And after that  
Apart walked Azazeel in gloom profound,  
Oft slaying in despair a wife of one  
He thought more happy than himself; and oft,  
Mad in his woe, and murmuring, "For me, 450  
Beauty," slaying the maidens sweet and pure;  
And oft in love forgetting, by a kiss  
Slaying the innocents with fatal breath.  
And he grew petulant, sometimes in gloom,  
Again so sad he laughed, and so despaired  
He held no rein to whims; and other times  
Tender of heart and fearful; holding now  
To grosser Samael and Asmodius,  
Now wandering alone. And afterward  
Coarser he grew, and with Aza made breach 460  
On Lamech's daughter, Naamah.

And as  
Years sped, and mighty sons of giant frames  
And splendid strength were of these unions born  
The evil angels arrogant became  
Since they had bred a race to gain them bliss,  
And vaunting selves, at Hareth tauntings flung.  
For lo, those issued from the marriages  
Of gods and women were of giant forms,  
Courageous, very strong; and from this race  
We have a shadowy something rising in 470  
The dim beginning of all history,  
In its sunrising when the shadows were  
All long—strange tales of giants, creatures huge,  
Both demi-gods and heroes; among whom  
Are Atlas, Hercules and Perseus,  
The twins into the zodiac affixed,

Thrætona, the slayer of Zohak,  
 Horus, who wed the dancer, and more such.  
 In Greece they thought to war upon their sires  
 And win them heaven; and the Titans warred, 480  
 But were put down of Jove, as legends show.  
 Proud grew they also, nor would hold converse  
 With men all-flesh: they drew unto themselves,  
 And scorning their own fleshly mothers, held  
 Unto each other, and a king evolved,  
 Nardoun the strong-eyed, reaching to the sky.  
 Him was it sent defiance to the Lord:  
 "Nardoun to the Voice: Reveal thyself,  
 And meet me on the field in even terms."  
 And when the blasphemy was taken to 490  
 The Throne and there called out, grave Michael  
 Raised spear against the messenger; but cried  
 The Voice "Michael, desist. Pride hates  
 A taunt like this, but I can hold my peace:  
 And let those for me be like unto me.  
 As for that boaster, he is dead." And when  
 The messenger returned, 'twas even so.  
 Yet buried they the rebel in great tomb,  
 And vaunted yet themselves with other king,  
 Sheddad. This ruler would restore again 500  
 The paradise man lost, or else surpass,  
 And how? by building it. So did he set  
 A garden with all flowers and all fruits,  
 And ambergris and odors, and clear streams,  
 And summer houses, naming it, Irem,  
 For his grandfather god, his father, too;  
 But as he went to show it to his friends,  
 There was a going in the trees, a sound  
 As of a troop, and impious Sheddad fell

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480. It is legended that the dæmons (giants, Titans) of Greece made war with the gods. Briarens with 100 hands is mentioned; also, Typhon, who was imprisoned by Jupiter in a cave near Cilicia.

Dead. And when afterward they all would die, 510  
 Men asked the gods where was the promised seed  
 That should remain immortal; and they told  
 Tales of new life they lived in other forms.  
 These of mixed race are variously known  
 As genii, jins and devas, fluvials,  
 As demi-gods and demons, linnades,  
 The fauns, the peris, dryads of the woods,  
 The oreades, nepæna, naides,  
 Bogies and kelpies, elf and merry-men,  
 And nymphs of various grade: and the offspring 520  
 Of this mixed race with men, as lighter things  
 And sprites mischievous, of fairy tales,  
 King Laurens, Pucks, Hodekons, Oberons,

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517. The author of "Supernatural Religion" says of the popular belief in dæmons: They are in the air, on earth, in bodies of men and animals, and even at the bottom of the sea. They are the offspring of the fallen angels who loved the daughters of men. They have wings like angels, and can fly from one end of the heaven to another. They obtain a knowledge of the future, like the angels, by listening behind the veil of the temple in heaven. Their number is infinite. The earth is so full of them that if a man had power to see he could not exist on account of them; there are more dæmons than men."

The genii and djins of the Arabians; the demi-gods and nymphs of various grade of the Greeks and Romans; the devas of the Persians; the dæmons of the Jews and other nations; and the fairies of almost every known country are all in legend offspring of angels and women.

The genii of "Arabian Nights" tales and other traditions were regarded as half man and half spirit or angel; so also, in lesser degree of dignity, were the djins, the perii (fairies), the div (giants), and the tæwins (fates). There were Jewish dæmons corresponding thereto, called Shediim, who were begotten before the flood by Azazel and Azazel's daughter, Naamah, daughter of Lamech. According to the "Book of Enoch," the giant offspring of women and angels were 3,000 ells high. See Genesis iii.

520-530. The fairies in fable are a mixture of man and spirit, or, angel, variously placed both higher and lower than man in dignity; not so malignant as dæmons; not so dignified as angels. They are known under various general names; in Scandinavia as elves and elle-folks, or dwarfs for the malignant kind; in Spain as duende; in Norway as



And thrust them in the dungeon. Yet about  
 Were warriors turning traitors out of lust,  
 And so harassing Hareth, till his pride  
 Became a hollow pomp and empty show,  
 Like apples that since Sodom fell grew up  
 Beside the dead sea, filled with ash.

God's host 550

Marveled about sin that returned to self  
 Arrows it headed otherwise: "For see,"  
 Said they, "Hareth who could not brook  
 Command of God declares now government  
 Is needful; he that wept at death  
 Gluts sacrifice as gourmand; they that would  
 Raise men by mixing with them, low are they,  
 Lower than men, and drag one-third the stars  
 Of heaven with them. Oh, Thou only One,  
 We praise Thy ways, rejoicing that we stand 560  
 Yet steadfast in them." And the Voice replied,  
 "Are ye not wearied and despaired?" "But for,"  
 They said, "Thy promises, and freshness seen  
 In nature and beside Thy throne amid  
 This arid show, we might be, but we trust  
 This little freshness sometime will heal all."  
 "Wise are the ones who still continue so,"  
 Replied the Voice. "But study well, and learn.  
 I teach you, try you, teach and try men so,  
 And various lessons hard to learn, but good 570  
 To be well learned. First, in the choice of death  
 Where life was in the grasp, you see how wise  
 A life should be; how futile 'tis to turn  
 Aside my laws was seen in Hareth's loss  
 And my unaided power; here you learn  
 Wisdom like strength is impotent to save;  
 And shortly you shall see my power and know  
 I do whatever I will."

And men, meantime,  
 Cast from their throne legitimate, as kings 580  
 Of woman's heart, rebelled as rioters  
 Or strivers against odds. For passion raged  
 Like fire in stubble, and their angry breath  
 Fanned it to fierceness terrible; and they,  
 Jealous and passionate, fell into deeds  
 Evil, rape, onanism; so that bestial acts  
 From man and god upon the maids were such  
 They needs must stay indoor and wear their veils  
 That none be stirred up by their faces, or  
 Know them from their own kin, to ward assault  
 Amidst revolting lust. Because of this 590  
 And arrogance and turbulence of the race  
 Mixed god, the sires with Hareth in the feud  
 Joined, to make government; and so were set  
 Laws human to restrain from violence  
 Either in lust or 'gainst another's goods,  
 And property became a titled thing.

Men caught th' infection, and of lust, but in  
 An outer semblance to raise them to men,  
 Mated with various beasts; whence there are tales  
 Of centaurs, sirens, minatours and sphynx, 600  
 Creatures part horse or goat or ox or fish,  
 And otherwise with semblance of a man,  
 And things hermorphadite like Ptah, and shapes  
 Like these carved on the facade of Bel's house.

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604 An ancient Eastern record says: Ere the creation was  
 darkness and water. In this chaos lived horrid animals, and men with  
 two wings, and others again that were both male and female. Some  
 had thighs of goats and horns on their heads [satyrs, seemingly];  
 others had horse's feet, or were formed behind like a horse and in front  
 like a man [like Greek Centaurs]; there were bulls with human heads  
 [minatours]; and horses and men with heads of dogs; and other ani-  
 mals of human shape with fins like fishes, and fishes like sirens; and  
 dragons, and creeping creatures, the images of which are found in the  
 temple of Bel



And these gods of the sephavaim, with  
 Rites most profane, unworthy to be named,  
 Worse scenes than found in brawling western camps.  
 And women wore the jeweled teraphim  
 In shape of cross, to show the male, upon  
 Their breasts, and everywhere the secrets were  
 Carved out for general worship. Not a few  
 Boasted their sins and liaisons with gods,  
 So had the infection wrought on womankind.

But now the loyal angels saw a sign 640  
 Of mustering forces about Hareth's hold;  
 And falling by the fountain throne, they spake:  
 "Oh, Lord our God, Hareth is drilling for  
 Some emprise, and we fear against ourselves.  
 May we drill also, lest we be surprised?"  
 The Voice made answer: "Hareth hath his plans,  
 Not against you, but if you should arouse  
 Toward you he'd turn and brother brother wage.  
 Only one angel have I given leave  
 Yet to destroy, and that in punishment, 650  
 And why should I inflict you with this leave  
 Who have not sinned? As for myself, I give  
 You life, and them, and they who use the life  
 Wrongly I may destroy by holding back  
 The gift, if so I will; but life is not  
 From you, and to take it were robbery.  
 Their life flows from me as the water from  
 My throne, and may I not take my own?  
 Their time is not yet, though. Now Hareth moves  
 Against worse evil than himself, man's foes 660  
 And your's, the lusty angels. Let him go  
 On my emprise, as one time on his own,  
 And yet not do it." And God furthermore  
 Opened his heart with this: "Before the days  
 When women tempted angels, man, ye know,



Lived centuries ; but now since they endeavor  
 To wipe out death, of old age man shall die  
 At six score years."

And it was so. Men died  
 At half their former days : and seeing this,  
 Hareth sent messengers through all the world  
 To them of lustful natures, saying this : 670  
 "Hareth the King to all the lawless host,  
 Greeting : Whereas ye hoped to give men lease  
 Stronger on life, by rearing from your loins  
 And women a new race, behold, life then  
 Was centuries, and now 'tis but six score  
 Years with men, which testifies you fail.  
 This being shown, now I command you all  
 To leave your shameful deeds with man, my charge,  
 And either swear allegiance to me  
 Or get you from my realms. On penalty 680  
 Of forfeiture of this wish, ye shall die."  
 The maudlin angels laughed the terms to scorn,  
 And their huge sons, offspring of women, took  
 The messengers, and scourged them, raping them,  
 And sent them back ; and evil work grew worse.  
 Moreover, now among the lower class  
 Of heavenly frame (for there were others there)  
 Arose new thoughts like vapors in the heart,  
 And some (such was their power) now took  
 Not manly forms but female, saying, thus 690  
 We will defy heaven's usurper, and  
 Receive embrace this way : while to themselves  
 They argued, "While we lower were than those  
 Great spiritual princes, still we higher are  
 Than race of man, and we may win the love  
 Of princes above women and so rise."  
 Right well their plot succeeded ; for among  
 This class were those who after rose to fame,

From low degree, as goddesses, of whom  
 Are Juno, Venus, Ashtoreth and Ops, 700  
 Minerva, Bilito, Coltytto, and Is,  
 Vallonia, Gula, Tethys, Collina,  
 Aurora, Allat, Wanub, Zir Banit,  
 Lilas the friend of Adam, Tefnet,  
 And such as the mythologies record  
 And many more. Some wed; and Coltytto  
 Grew wanton with all mortals and all gods;  
 Lilas, impregnant by a man, gained fame  
 As first abortionist; and afterward  
 Bore many dæmons, her fair rounded form 710  
 Fit pillow for man's love, attracting all;  
 Aurora with Cephalus fell in love,  
 Mistress of a mortal; Venus fell  
 Before Adonis; Ixion Juno won.  
 And so men partly had revenge; awhile  
 The goddesses won lusty gods away  
 To wantonness beyond with womankind.  
 Then came the fiat of the Lord: "Behold,  
 The Voice says, that which Hareth calls a Voice  
 Alone: Ye who have taken sex retain 720  
 The sex ye take; and see if it is so:  
 But be ye impotent from this time on."  
 And only, from this time, the angels part  
 Were male, part female, yet without  
 Productive power, but like barren trees,  
 And flowers with stamens turned to showy leaves,  
 Sterile as eunuchs, yet not shriven of lust.

About this time came Noah, crying, "Lo,  
 The Voice spake to me, and the Lord declared,  
 Listen, ye men, and hear: Ere many days, 730  
 The Voice said, I will cause a rain to fall  
 For forty days, unless you shall repent  
 And leave your whoredom; and all men and beasts,

Such as turn not, shall die, and angels sink  
Into misfortune." Now, this Noah was  
Pure man, the only one untainted with  
The blood of gods on earth ; and often they  
Had sought to win his ancestors, but failed,  
And this one family remained intact,  
Of perfect generations. When they cried, 740  
Therefore, the angels became mad, and all  
The people laughed his cry to scorn. They made  
One night to slay him and his family,  
But suddenly (God sent them) in their path  
Stood Michael and a host who turned them back  
With warning that they after heeded. But  
They jeered him still, and tempted and harassed.  
Now started he to build a curious shape  
In almg forests far from any sea,  
Of gopher wood framed strongly, huge of bulk,  
In length three hundred cubits, fifty wide, 750  
Three stories high, with windows on the side,  
Pitched in and out. When asked about its use,  
He said God told him to make it to ride  
The waters of the flood to come ; but then  
Vessels so large had never been to sea,  
And they, though building for their wage, jeered  
him  
On thinking to outride a flood, if that  
It came, not likely to ; for though he showed  
Adam had known of it, they either held  
The oracles in light repute, or said 760  
The flood was when the waves drowned Paradise :  
And Noah warned them day by day to turn.  
And Japheth, who was fond of men, perused  
The oracles of Adam, and believed,  
And yet the tears would gather in his eyes.

And Japheth said, "Oh mother earth, I mourn :  
 I see thy streams as liquid silver threads,  
 Thy lakes as stars cast down, thy forests green  
 As clouds cast from the heavens; and I hear  
 Thy murmur as the crooning of a mother. 770  
 It seems as if my mother was to be  
 Drowned for the sins of us her sons. Oh, earth,  
 My mother fair, and shortly to be drowned,  
 I mourn for thee, I mourn for thee, my mother."

And to frustrate the preaching of the flood  
 The dæmon Haya-Griva stole away  
 The oracles of Adam, and threw them  
 Deep in the bottom of the Indian sea.

Hareth was maddened as his messengers  
 Returned reporting of their usage, and 780  
 Seizing some mightier of the lusty kind,  
 He threw them in prison where Mars lay,  
 And daily tortured them. Enraged at this,  
 The lusty rabble gathered in a mob,  
 Charged Hareth's palace; and, though driven back  
 By his drilled army, burned some lesser courts,  
 And laid waste half his glories : wherewith, he  
 Seized others still, and for that he could not  
 Slay them entirely, tormented them.  
 Thus ran the feud, with Hareth hunting still 790  
 The preyers on what he termed his domains,  
 With madness and with arrogance and arms.

Then of the loyal angels God inquired:  
 "Ye have had me to guide and comfort you  
 In midst of this fair garden (for the stream

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775-8. The Vishnu Avatar says: "The divine ordinances were stolen by the demon, Haya-Griva; but after the flood Vishnu recovered them from the bottom of the ocean."

That issued from the throne) had called forth trees,  
And flowers of various kinds, and singing birds,  
And sprung in playful fountains, till the scene  
Eclipsed all Hareth's builded grandeur, and  
Was fair as Paradise had been), and ye 800  
Have clov'n to right: but would ye cleave to it  
If this throne should no more be seen, and if  
I seemed not always by?" They answered, "Yea,  
Evil is warning in itself." Then God  
Replied: "Be strong, and bearing well the brunt,  
Perfect through suffering ye shall be made,  
And brighter your reward; for I intend  
To smite the plain of Heaven into parts,  
And tear away the seat of Hareth; and  
Let oceans on this plain suck to the earth, 810  
To drown out evil there, as Noah cries.  
"But so it endeth evil, let it be,  
We pray thee, let it be." "Then go below,"  
Resumed the Voice, "and drive and bring all things  
By twos and sevens to the ark, now done,  
And when the patriarch is entered in,  
Seal ye the doors, and come."

They went below,  
And aided Noah to prepare the ark.  
Then from the cardinal and minor points 820  
They summoned (for till then all creatures heard  
Man's language, and could talk to the degree  
Of their intelligence) of herds and flocks,  
Droves, covies, and all grazing animals  
(Carnivora were not then) and all fowls  
And every insect, some by twos, by sevens  
Some God wished to preserve in numbers: and  
At last constrained they them, and drave them in,  
The grave and mighty angels driving them,  
And lodged them in the ark, in stalls and coops

And perches, and in burroughs built in earth;  
But all that knew the sea paths they took not.  
Then gathered they the store that Noah had  
Collected, grasses, grains and pomes and fruits,  
And set them in their place; and being done,  
Urged Noah and his sons and all they had  
Into the ark. Yet still the grave old man  
Lingered to plead with those who smiled at him  
To refuge take with him against their doom,  
And wailing for his son who would not go, 840  
Till they by force thrust him inside; and then  
They sealed the door with God's seal, and winged  
back  
To heaven. And, "Behold," they cried, "'tis  
done."

"Thither," the Voice replied, "repair ye now;"  
And showed a plane prepared above the heaven  
Till then seen not; and thither they repaired.  
"Remain ye while I toil." And they remained.  
Looking below on heaven, the crystalline  
Beneath was moving as if marshalling  
Of a great fleet. They heard a dreadful roar 850  
Ceaseless of thunder, breaking now in shocks,  
As if God's hammer fell; and in the dark  
(For darkness thick — a darkness to be felt —  
Had gathered suddenly) were gleams of light  
As fell each stroke, sparkling like fire up.  
Also the winds lashed like the sea in storm.  
And there were waterspouts, and geysers broke;  
And far on earth was heard the cry of beasts  
Running and bellowing amid the wrack,  
And wail of terror, sound of rending rocks, 860  
Snapping of mighty forests, falling towers,  
And ominous roar, as through the earth there ran  
A tremor, and she groaned, and split in twain,

Trembling meanwhile down to her fiery heart;  
 And on earth's surface crawled a hissing sea;  
 And men up clomb the earlier pyramid  
 Built by the wise, seeing the ark was shut,  
 And at Shurippak lifting had swung down  
 Euphrates. Rafts were built; and many rode on  
 them,

And daughters of the spirits nobly wrought, 870  
 Awhile the haughty genii cursed and jeered.  
 Some sought the tops of houses, but they fell;  
 Some climbed the trees, but they were shaken off;  
 Some sought the caves, which closed their doors on  
 them.

But still the darkness and the waters grew  
 Till in the dark dissonance each was left  
 As in a separate chaos, or perhaps  
 Couples who clung in love together then,  
 To drift 'mid crushing universe to death.

And on the crystalline the impious ones 880  
 Seated on thrones were seated there in tears.  
 Some prone and motionless were stretched like dogs  
 Abject in fear. Istar the goddess wailed,  
 "I am a mother who gave birth to men,  
 And now like fishes do they fill the sea."  
 Now swayed the spires of Hareth's palace — swayed,  
 And felltoppling, and all the grandeur broke,  
 Tumbling in heaps to earth, while they who thronged  
 About were headlong hurled like lightning down.  
 Upon the firmament the angels saw 890

868. The ark is legended to have been built near Shurippak, a town on the Euphrates. This appears from a Babylonian record found at Ninevah. See flood legends at back of book.

880. Arabian legend: "The wise men previous to the flood, seeing some impending judgment from heaven, either by submersion or fire, built upon the tops of mountains in Upper Egypt many pyramids of stone, in order to have some refuge against the impending calamity."

The upper sea in fury. Up the shore  
The waters curled, then swiftly scurried back  
On toward the center, where, awhile they sucked  
Down to the earth, and emptied heaven's wells  
Of all their waters. And the fountain throne  
Tasnim, the Cawthar, and all rivulets  
Of heaven, ran swiftly, headlong to the cleft,  
Pouring below. Then split the crystalline,  
Snapping like glass, and trees and mountain rocks,  
Broad fields and valleys, like air ships collapsed, 900  
Sunk down a wreck to earth : no, not to earth,  
For earth, submerged by heaven's seas, was hid,  
Save, but the waters roaring over it.  
And last of all, the cloud capped towers of  
Their own fair cities, and the fountain throne  
Sunk on the ruins; and when the fountain throne  
Fell to the earth submerged, the waters rose  
Above the high hills and the mountain tops.  
And then the clouds that scurried, warred and broke,  
Letting the angels sometimes see, became 910  
A wall of black, and they were up alone,  
High in the night, with all that they had known  
Ruined below them. There they shuddering feared.  
'A dreadful end to evil,' the angels said,  
'Whispering. "We ne'er shall see the earth again,"  
They said, "Nor heaven; nor our brethren who  
Were one time good. Ah, it were happy time  
Could all have stayed as once it were," they said.  
And in the dark the mighty waters splashed.

But after the commotion, by their side 920  
Softly as mothers to their babies spake  
A Voice, soft as smooth-going waters, like  
The Voice they one-time knew : but at their side,  
Behold, they saw one who with humble mien,  
Shone mightier than they all, the Son of God,



Whom they had heard of and had seen that time  
When it was cried, "Who will redeem the earth?"  
And he had said, "Lo, come I, for thy will."  
And he said now, "I am sent as a voice,  
In lieu of that that spake from fountain throne 930  
Erstwhile. Fear not. Fear evil only. There  
Shall be a new earth; and if ye will do well  
Ye who have never forfeited it by sin  
Shall have your heaven again, and all be well.  
He only broke the framework of the skies  
And let the waters through, because in heaven  
Hareth was building that which led astray,  
And on earth his gift to man was made  
Pollution, and mixed creatures, till they grew  
Other than what He made them, and He chose 940  
Not to give life to any but He made:  
Which, if the angels, using means He gave,  
Confusing made, let them also sustain.  
Nor shall you lose your brother angels now,  
Nor till you see their sin so they would hide  
Eternally from it. So be but true."

And as the Voice spake, in the clouds a rift!  
And over all the blackness came a smile  
As if beneath a veil; and far below  
They saw the water stretching out of sight, 950  
And black hulks floating there, and carcasses  
Drifting as seaweed with long streaming hair,  
And many broken fragments, but no life.

Yes, there was life; for as the fog still rose,  
They saw upon some ruins perched, black forms  
Shipwrecked, which slow familiar grew  
Into the shape of angels, such as turned  
To lust and to ambition; and they saw

Many, till thousands were discernible.  
Then at the last the ark hove into sight,  
Riding the waves away ; while many clang  
Of evil angels to it ; and about  
Was curved a mighty seven-colored bow.

## BOOK V.

## TENTH DAY.—“FEELING AFTER GOD.”

They in the ark saw nothing, but it rocked  
Tempestuously, and in the darkness roared  
Thunder and wind and waves, and in the lull  
Screams. The beasts grew mutinous,  
And charging from their stalls at the onslaught  
Of storm invisible, on Noah cried  
For exit, and with threats ; and shook the walls  
Demanding freedom. And while Noah quailed,  
Standing his ground, a Voice was by his side,  
“Back, all ye beasts ; obey man from henceforth ;  
And for that ye use speech in mutiny, 10  
Be ye deprived of language.” And they cowered  
Back to their stalls, and afterward were mute.  
The sun shone after forty days. When hundred days  
And fifty had expired, the vessel ground  
Her keel upon the mount of Ararat ;  
And then, day after day, the ragged tops  
Of mountains, then of hills, appeared from out  
The glistening waters, and a current set  
Along the lower grounds ; and on the waves 20  
Floated black wrecks, and now and then a corpse.  
Then Noah viewed the sea attentively,  
And all the race of men had passed away.

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11. The Indians of the great lakes hold the father of all escaped a great flood on a raft, taking pairs of all animals with him. At that time the animals could talk, but, on account of murmuring against the man they were deprived of power of speech.

He opened up the window, and the light  
Smote on his face, and he sat down and wept,  
And tears came down his face unto his beard.  
Then Noah sent a dove out of the ark,  
Also a raven ; but the dove returned,  
Awhile the hawk roamed 'mong the carcasses  
And came not back. Again in seven days 30  
A dove was sent, and in the evening came,  
Fast in its beak a verdant olive leaf :  
So Noah knew the waters had assuaged :  
And after seven days he issued forth  
And with his family meandered down  
The mountain ways, while all the animals  
Came out, and wandered wheresoe'er they would,  
Leaving the mighty hulk far up, alone.  
They found the earth, all washen with the sea,  
And strewn with debris as it was, in green 40  
Tender and lovely as at early spring  
Blossoming out, and little twigs within  
The barren patches raising vigorous arms  
And crying they would thrive and fill the world :  
All fresh and vigorous, proclaiming thrift,  
And yet all growing on a ruinous mass :  
All growing, and yet life in moving form  
Scarce seen upon the landscape, for that they  
Who had been housed within the ark were all  
That were upon the barren, wide, wide world. 50

And Noah built an altar, and he prayed :  
“ Oh, God, most terrible, I pray thee hear,  
And hearken to the few men who survive.  
Spare men another flood. Instead of it,  
Let lions be, as ‘ Books of Pharyllt ’ said  
Had been ere man, reducing of the race ;

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30-40. For flood legends hinted at here, see note on the flood, at back of book.

And let hyenas be, reducing men ;  
 Instead of flood, again, let famine come,  
 Reducing men ; instead of flood again,  
 Let the Dibbara, angel of the tomb, 30  
 Appear, and let mankind be mown as grass :  
 Thus shalt Thy vengeance glut itself ; but let,  
 I pray thee, let no flood appear again."  
 And as he prayed the gentle tones were heard :  
 "Noah, fear not. Be fruitful, multiply,  
 Replenish of the world ; and I will not  
 Drown earth again. Behold, to this compact,  
 I show my seal." Then on the thunder cloud  
 Appeared a bow bent half across the heavens,  
 And wrought in many colors, fitting seal 70  
 Of him who wrote his name in lightening .  
 And so was Noah cheered. And yet the Voice  
 Continued : "I will grant thy prayer. Behold  
 I make new animals to feast on blood,  
 A new creation adverse to this kind,  
 And little pests armed like the dragons were."  
 So called he forth carnivora, and all  
 That cat flesh, and the insects such as were  
 Ere man's creation measured by long ells,  
 Reduced to miniatures, and plentiful. 80

And Noah and his sons and all their wives  
 Went forth, and multiplied, remembering  
 The proverb of their youth, "To get is well,  
 And many children shall bring Paradise;"  
 And so the Fountain of Perpetual Youth  
 Poured forth its streams of life adown the vales  
 Of world new-made, till populous they became,  
 And animals of all kinds by their sides  
 Banished their loneliness. And as the years  
 Passed, they changes saw. The polished dome 90  
 Of heaven, that had erstwhile spread above

The earth, and been another floor for sentient things,  
Was broken now, and rough and shapeless clouds  
Moved like vast ruins in a shoreless sea.  
The hammer of the Lord had broken it.  
Gone were the plains of heaven, gone the streams,  
The lakes and oceans, gone the mighty tower  
That Hareth and his bad confederates  
Had builded, gone the cities vast and proud,  
The earth above the earth, the angel's home, 100  
The building made of glass, God's house, was gone  
Gone, save the fragmentary clouds, in which  
The secret fountain springs were hid, on which  
The fearful angels had o'erridden all  
The fury of the storm, and now were borne  
As on a beast of burden here and there :  
All save these black mementos now were gone.  
The atmosphere was also changed. Where once  
The sunbeams fell upon the entire earth  
With equal power, now the air was such 110  
That light, refracted, or absorbed, or made  
Intenser by the substance that it pierced,  
Or lacking the refraction and the lens,  
Came flaming on some parts, and mildly looked  
On some as with gazelle eyes, and on some  
Dripping so hazily that it was caught  
And frozen into myriad crystals where  
The earth gazed ever slantwise at the sun.  
"The old order changeth, yielding place to new,  
And God fulfills Himself in many ways." 120  
To the new order were the seasons born,  
For as erstwhile the blossom and the fruit  
Together grew upon one tree, and there  
Was never period of leaflessness,  
Now spring and summer came as we behold,  
And autumn and the winter, and the ground  
Unfallowed would not bear its wonted fruit :

As erstwhile there had never fallen rain  
In cooling showers, leaving earth at times  
Drenched, and then parched, but waters else dis-  
tilled 130

As dew that falls at morning, keeping so  
A bright and lively equilibrium,  
Now, as at first upon the fiery shape,  
The rain came pouring; and the sun beat down,  
And nature's frozen flowers covered earth,  
And frost, like pleasure, sparkled for a time  
And then was gone, to yield to sultry days;  
And there was war among the elements.

'Tis variously legended that there fell  
To earth, when heaven broke, some heavenly seeds,  
That in our soil took root, and coarser grew, 140  
Yet of a heavenly essence: amaranth  
And asphodel; the tamarask that yet  
Exudes its manna; and perhaps full more  
Among the wondrous plants that almost breathe.

And it is legended that variously  
Fell fragments of the crystalline into  
The earthly ocean, forming islands there;  
And there was much change on the face of earth.  
Which from her trouble wrinkled grew as old, 150  
And stratas formed.

And Noah prayed to God,  
Inquiring, and God replied: "Before the flood  
Such nice adjustment was in th' heavenly plane  
Which came from my hand perfect in the day

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142-44. Amaranth and asphodel are mentioned as celestial plants by the Greeks; mistletoe was similarly regarded by the Druids; the tamarask of the Egyptian is called a heavenly plant because it exudes something resembling manna, the "angel's food;" the Chinese plant of immortality was a red fern, which was supposed to confer immortal life on the possessor.

I called it good, that things were as they were,  
Genial and fruitful; but in breaking up  
The firmament to let the seas that lay  
Above them to the earth, I altered things,  
So that the light in passing through the clouds  
Is held, refracted or dispersed, or caught 160  
In lenses, poured in furious flames; besides,  
Those changes that I will, in fruitfulness,  
Each yielding sparingly, and all by course.  
For since thy father Adam chose the gift  
Of knowing good and evil, doing sin,  
I am determined to teach men of ill,  
And show them the exceeding sinfulness  
And folly of it. Yet when they have learned,  
Then will I teach them good, as men had hoped  
Before the time, in giving them a son 170  
Of woman to-redeem and bring them back  
To Paradisal bliss." And Noah said,  
"I pray thee, tell me what we must endure,  
And when the end of evil shall take place."  
And God made answer: "Partly shalt thou know,  
For that thou askest and wert not drawn off  
By lusty angels. While the earth shall stand,  
Seedtime and harvest, summer, winter, shall  
Continue in their course, and thorns and weeds  
Grow up spontaneous, new-sown by me, 180  
With lances drawn to drive you from the field,  
And furious animals new made by me  
Far in the wilderness, shall prey on man  
And on each other, till the day that I  
Undo by fire the work the water wrought;  
And then I shall restore primeval peace.  
Thy race shall war and slay from sea to sea;  
For lo! behold, where once a seventh part  
Of earth was water, since the seas above



Rushed headlong downward, now two-thirds are  
seas; 190

And man shall deem himself o'ercrowded, and  
Destroy his fellows. Yet when, as 'twas said,  
The earth is filled, then I will bring in peace."

“Oh, what a thing is evil!” Noah cried.

“And shall these storms, this awful rushing voice,  
This flashing in the storm cloud ever last?”

“Until I end my work and rest again.  
Ere Adam was, far greater shocks than these,  
Tumult and clangor, changed and shaped the earth,  
Till there was peace when man, the crowning work,  
Came forth the chief. Now I must work again, 200  
Instruct my creatures, school them in my laws,  
And peace shall follow that.”

**But Noah cried,**

“Where are the angels, those we used to know?  
For since the flood we have not heard of them;  
Are they destroyed?”

“In æon-lasting chains  
They are restrained lest they repeat the sin  
For which the earth was drowned, yet still exist.  
But heed this warning : Guard thy thoughts.”

So spake

The Voice to Noah, showing future things      210  
And ending in sweet comfortable words,  
Not only once but oft as he inquired.

But now from earth, the scene of general wreck,  
Turn ye toward the firmament, since called,  
Heaven, heaped up, the place where angels dwelt,  
To note the changes on that subtler plane.  
The glassy, smooth and sweetly-clothed expanse

Was shattered, and the seas had rushed and sucked  
Below in headlong fury to destroy  
The recreant earth, till it was waterless ;                    220  
And fragmentary floating remnants of  
The crystalline went drifting in the sea  
As grinding, roving, changing restless clouds.  
The hammer of the Lord had broken all  
When falling, in swift, strong resounding strokes  
That carried fire in its sure descent :  
And angels tumbling headlong to the earth,  
Had in their finer shape survived the flood  
In sea or cloud : and now when all was past,  
And the third plane broken, God assigned to them  
The air, a sea, their natural element                    230  
As water to the fish, where fitness made  
Life plain to them as our's is on land :  
And there to-day they live. Before the flood  
An easy exhalation every morn  
Rose unperceivable to naked eye,  
Of which the dew remains, and winter's frost,  
Which then enlivened all : but now God gave  
The fragmentary clouds commission to  
Be vessels to bear rain from sea to land,                    240  
And tropic sunlight power to pump up  
The water to them, as to-day we see.

But there was other change confounded them  
More than all these, for to such change as this  
Their frames etherial adjusted them,  
But to this greater change their bent of mind  
Left them insatiate. They who before  
The flood were given charge of men and earth,  
The heavenly Sanhedrin, set to care  
Each for proper nation, office lost,                    250  
And man was given sovereignty, for lo !

No man beheld them though they stood by him :  
 So also were the lusty sort who late  
 Had held embrace of mortals now deprived  
 Of wonted joy, for mortal none beheld  
 Them though they burned in lust. So, too,  
 Hareth men saw not.

Inquiring of the Son

Who since the flood stood for the Voice and Throne,  
 The loyal angels, and by rumor then  
 Evil and good, knew how it was, as thus :        260

“Hareth and various others in the past  
 Has questioned if He is who is not seen,  
 And partially as punishment for this  
 He now makes man so gross he cannot see  
 Your finer essence; but chiefly because  
 A host became debauched, and reared up sons  
 Of mighty stature from the lower race,  
 Confounding what He wrought, for which cause He  
 Brought on the flood to end the evil work;  
 And now, lest they should turn again to ill        270  
 And do the works for which He drowned the  
 world,

He makes them and yourselves invisible  
 To earthly life, a wind or flame of fire,  
 So seeming to them; so restraining you  
 Until the hour He shall chose; for He  
 Determines that no more a flood shall be.”

The loyal angels, though themselves were thus  
 Cut off from loved familiar service late  
 Wrought for mankind, were joyed that evil so  
 Was rendered futile, and the doubting gods        280

270. Jude i., 6: “And the angels which kept not their first estate

\* \* he hath reserved in æon-lasting chains under darkness unto [or  
 until] the judgment of the last day.”

Made subjects of a doubt. But when the word  
By those who listened hid behind the veil  
Was borne to Hareth's court, the marvel they  
Had noticed, of not being seen, appalled  
The greater mass. Then Hareth rose sublime  
In wickedness and said: "Well, be it so:  
The Voice that conjures with us dooms Himself  
And gives us a reward for punishment.  
For if we once loved women, now behold,  
Are higher ones, more marble limbed for us, 290  
Whose youth and beauty never has an end,  
And we may please ourselves, and laugh at Him.  
We are cut off but from inferiors;  
And every one of us is made a Voice  
That many speak as authoritively as He:  
And we shall rule men, not this hidden One,  
And be as kings should be, invisible  
To rabble that they rule. Faugh! I despise  
My unseen Equal or Inferior  
With you coadjutors to give me aid." 300

So rallied they and deeds of lust again  
Among themselves repeated. Behold,  
The thousands named and unnamed, mighty whores  
Of essence spiritual and queenly forms,  
Toyed at of angels, the chief angels, they  
Of heavenly renown and famous lives.  
There is that Venus whose fair undraped form  
Was Paris' bane: there Thumos melting in  
The arms of Baal; Bacchus with his soft  
Embracing company, on many hills 310  
And in the grottos, overgorged, lain prone  
Or dancing on the sands; and many nymphs  
And goddesses of matchless shape about  
The new-built towers of the evil chief.  
For Hareth, seeing God had warred with both,

Would unify the factions, let the ill,  
 And joined in it: and of the lower sort  
 Cut off from heavenly means, in frame of men  
 Some lodged there to enjoy their filthy deeds  
 And blow them into lust; Bacchus went  
 In Noah, through the wine, and in his son, 320  
 And later in Lot's daughters; so drew near  
 Venus and fell before the hunter lad;  
 Aurora fell in love with Cephalus,  
 And Juno as a cloud took man's embrace.

Then Hareth recommended mutual pledge,  
 And gods grown jealous of the goddesses  
 Received his rule in this, and vows were made.  
 Hessiri Isis took; and Horus wed  
 Hathor the wanton; Anu and Bel and Nin, 330  
 Anuta, Beltis and the Queen espoused;  
 Baal to Ashtoroth pledged fealty;  
 To Frigga Thor, Juno to Jove, Neptune to Amphri-  
 trite,  
 Vulcan to Venus; and e'en Hareth took  
 The Lady of the Land; and though his Queen  
 Hath changed to others in the lapse of years,  
 And wives been traded, wives forever young,  
 Still, then was law established, then was law  
 Of Hareth first by lusty ones approved.

And seeing this, and that invisibly 340  
 He might call to men as the Voice had done,  
 Hareth grew vain for earthly dominance.  
 "The hiding Angel seems so filled with fear  
 One will supplant Him, as to war on us  
 Who had not warred Him, and to drown the earth,  
 And last to hide us from the eyes of men:  
 Not knowing that this jealous war would raise  
 Rebellion not intended till it came.

But He doth fear me, and I'll tarry him;  
He hides me, and I'll turn that to account,  
For now I speak like Him; He drowns the world,  
And now I plot for mine, and not a host. 350  
The Fool! The Fool! Yea, I will gain and rule,  
And end with better order. Is that wrong?  
What's right? Right means to do His will,  
Wrong, not to do it. For myself, I think  
Wrong is the best, for though I mean to rule  
Mankind forever, yet I will not sweep  
Them all away in one tremendous flood,  
As God has done; I'll do the wrong, I think:  
It seemeth better to me than the right; 360  
And then, besides, when I have gained my sway,  
I'll name my way the right, and His the wrong."  
So Hareth to a few most powerful  
Among the erring gods, spake privately—  
To Mammon for his skill in buying what  
He wished—to Mars, because he feared that if  
He slighted him, he had an enemy—  
To Bacchus, for his influence was great,  
To Indra, Shiva, and to Mercury,  
Because their craft was then desirable—  
And told about his plan for ruling men, 370  
And how, if they would work together now,  
They each might gain a kingdom, when the race  
Grew great in numbers, planting now the seed  
Of empires easily. The leaven wrought.  
Themselves were flattered, and to please themselves  
They acquiesced, and wished vehemently  
The end desired. First, Hareth, who  
Feared that his own confederates might rise  
And gain ascendancy, declared they must 380  
Call a convention of the angel hosts  
And unify the factions, making King,  
To bring harmonious toil. And while they still

Were eager each for empery, they chose  
Hareth their head, who all the hosts convoked.  
Pass, then, the interim until they meet.  
See them together, rival gods, who since  
They turned to evil, running part to lust  
And part to stern ambition, had been foes  
Greater indeed than either to the hosts 390  
Of brother angels loyal yet to God.  
There are the leaders of the first campaign  
To capture Paradise, and there the ones  
Who first had planned to raise mankind from death,  
Infusing new life, there resultant ones,  
The goddesses, who hoped to raise from their  
Low rank to greater honor in the skies.  
See Hareth courting all, and fawning on  
The masses, scheming for the throne. See them  
Flattered and pleased. hark what the arch fiend says  
About his project, puffing them with pride 400  
And hope of gaining power and precedence;  
And how wise action and concerted plans  
Were necessary lest a war ensue  
Among themselves and many, whom they knew  
Not or could know, should suffer. Hear the great  
And eloquent co-plotters state the cause  
And argue further; till the whole great host,  
Caught without chance of cogitation, are  
Moved on with ardor, acquiescence, zeal, 410  
And cheer tumultuously stirring words  
That come as living from the orators.  
Hear them acclaiming, hailing as the chief  
The one God chose, the one themselves had chosen  
Aforetime, and the one who, from his skill  
In framing this device, had shown his worth  
To be their king—the choice of neither side,  
The friend of all, e'en Hareth. See them now  
As Mammon puts the crown on Hareth's head,

Naming him Satan, King and Lord of earth, 420  
Fall prostrate with great cry that echoes back  
From clouds and hills and brings the loyal ones  
Out to discover what the uproar means.  
Hear sound of music, clang of instruments  
And noisy demonstration. See them go  
To gorgeous banquet under arched trees  
And arcades green, all carefully prepared,  
And feast before the King. See then the dance,  
Lasting till morning through the following day,  
With feasting for a week. See loyal ones 430  
Alarumed at the shout and great display,  
Inquiring; or hanging near in knots  
In conversation; asking of the Son  
The meaning of it, what was best to do.

Thus were they organized who gained and since  
Have ruled this world. These whom the evil one  
Had made his confidants he made his lords  
Of highest rank, lest they should for their own  
Seek the chief honor: Mars was over war,  
With many cohorts marshaled under him 440  
And minor generals; to Mercury  
The care and management and quick device  
Of counselor and trickster of his state;  
Indra and Shiva too were counselors;  
And Mammon was the treasurer: each with  
His under sovereigns. To everyone  
Of the chief angels were allotted tracts  
Of land for them to rule when men had filled  
The earth; so parcelled, lest a quarrel rise 450  
In after time: the general government  
To hold the boundaries and laws to each.  
Small need to name th' allotment. Every land  
Preserves the names in its mythologies  
Of those set over it: In India, first,



Varuna, Yama, and Trimurti gods;  
 Over Assyria two triumvirs,  
 Each with their wives, and satraps various;  
 O'er Chaldea, Anu, who came from the sea,  
 The Lord of Darkness, and the city far, 460  
 Dav Kina and Bilat, goddesses of love;  
 O'er Egypt was Osiris set at first,  
 But raising to rebel, Set him disposed,  
 And Horus reigned, and Shu, each with his wife;  
 O'er Grecia was Jove and many gods  
 Driven from other lands, with mistresses,  
 Who held dominion to the Tiber's verge;  
 O'er Palestine was Baal and Ashtoreth;  
 O'er Europe, Woden, Belus, Neck and Thor,  
 Belus, who came from old Assyria 470  
 And conquered the old Gaels, each with wife;  
 Over America, Boogoo and Ix  
 And minor gods; and Shinar was in charge  
 Of Te Hwang Shee, the dragon god, and next  
 Of Jin Hwang Shee : while Dagon and his kind  
 Were pantlers for the king. When earth was gone  
 Neptune the sea took for his realm; and some  
 Took caves, Monkier and Nakir : and  
 Pluto chose homage as the god of death,  
 Forseeing fear of him in every land. 480

Again, upon the less substantial air  
 Than had been ere the flood, they laid out plans,  
 And gathered their material, and wrought,  
 Building great castles, cities beautiful,  
 Piles mighty and magnificent that took  
 Years to complete, while mankind multiplied  
 And filled the earth, their contemplated prey.  
 These when completed far excelled the first, 490  
 Wondrous and kinglike, with their pleasure grounds,  
 The drives and walks, the fountains and the baths,

The squares and lakes, and treasure chambers stored  
 With jewels; and the museums of the rare;  
 And singing gardens, bearing golden fruits.  
 Hesperides, or garden of the gods,  
 Were not so grand; with statues; mimic suns,  
 Moons, stars that rose and set; and splendid baths;  
 And Vulcan sittings that went in the wall,  
 Thence coming when desired.\* Edified  
 They severally, first Pandemonium,  
 The capital; Laputia, flying cloud 500  
 Built on with towers; toward the zodiac  
 The City of the Lanterns: on the clouds  
 Enveloping Olympus and such hills  
 Rose capitals: and many more, like grand.  
 Such also as were given homes on earth,  
 But not dominion, lived in various caves,  
 Domdaniel near to Babylon, the cave  
 Of Mammon, and full many more; and there  
 Piled they the curious treasures that they found,  
 As men have told in story; for some dwelt 510  
 In mines, amid the treasure house of God,  
 And hammered to lead men away from them.

502. The City of Lanterns, according to Luciens, was a cloud-built place beyond the Zodiac.

512. The cave of Domdaniel near Babylon was, according to tradition, the abode of genii and enchanters. The cave of Mammon is mentioned in Spencer's "Fairy Queen," canto vii. Thomas the Rhymer, of Scotch legendary fame, it will be remembered, was borne on the fairy palfrey to subterranean regions where dwelt those creatures, part human, part spirit, the fairies. Sizjil according to Moslem tradition is a prison under a green rock where demons keep mortals confined. It will in this connection doubtless be recalled how often caves are mentioned in "Arabian Nights" as the abode of genii and their storehouses.

512. The Knockers are Cornish demons (Kobold being the name of similar German fays) who lead favorites to rich veins of mineral by tapping on the rock: and often beguile a man to a cave, from which he is never extricated. His spirit will ever wander there, and on Christmas night can be heard hammering on the walls all night.

To unify and more conciliate  
The factions, Satan wed a goddess, Queen  
Of heaven ; and for her pleasure edified  
Harems and houses, theatres, and all  
A brilliant, rich society could wish ;  
And there were feasts and rounds of revelry,  
And army gay accoutered, slaves all dressed      520  
In rarest clothing ; and in beauty walked  
Through marble halls soft tufted, and through courts  
And through arcades, attended by their slaves,  
Naked enough to show their beauty well,  
Yet clothed enough to hide their shame, there  
    passed  
Juno, Asmodius, and Ashtoreth,  
The Queen, the Lady, Venus and the rest,      530  
Of all eyes cynosures. All glorious  
Was this beginning, and in outer show  
Harmonious : or if not truly so,  
Dissonant notes were drowned in ceaseless brare  
Of music and festivity.

To make

Himself more sure, next Satan set to win  
The fatal Azazeel, who, though fallen to love,  
Drew off from rank rebellion and mere lust,  
To have him play before them, holding him  
With feasts and honors till, with tempting aid 540  
Of a white goddess, he was won to live  
With her and second Satan. Wherewith he  
Added to his title, "He that hath  
The power of death."

A long time did the gods  
Shun this first minstrel, fearful as we are

528. For partial list of these traditional goddesses and their consorts see note on "angels" at back of book.

Of an infected mortal : yet at last,  
As all exposure brought not death, they said,  
“ It must be we’re immortal, or would die :  
And if we’re deathless, what we will we’ll do, 550  
And who can hinder ? Death himself is foiled,  
And time can conquer all things except death.”  
The loyal angels asked the Lord of heaven,  
Who was to them in place of God, who said :  
“ Their reason worketh foolishness ; they are,  
And ye and everything, but mortal ; all  
Can die, and may ; and live but by His will.  
But He wills they shall live awhile. For what ?  
The tree man ate off was of good and evil :  
Knowledge of evil comes from evil things :  
And these he gives a lease of life, that they 560  
May teach men, angels, and all things of evil  
And train of miseries.”

## In Satan's ranks

The lower order of the heavenly host  
Were now arranged, allotted, mustered, set  
In order under others, serving them  
As soldiers, builders — passing speedily  
From easy servants of the Most High God  
To slaves of task masters and fellow gods  
Severe : they surely learned, and have since then,  
The burden of their way. They wrought, and  
built

Huge structures to outlast the pyramids,  
And that old dragon tree of Israel's age,  
And moved in ranks to bear the brunt of war  
And show the pride of masters, who conspired  
In luxury and pride in palaces,  
With deeds too black to have a shadowy name  
Hideous enough to photograph the acts.  
Served were they, but the servants had no slaves,

They had no part in heavenly caucuses,  
 They had no sensuous pleasures, since the ones  
 Bearing the femininity were claimed 580  
 And sought the claim of lordly mighty ones.

From Ararat, where late the ark had ground  
 And the surviving nine had tilled the fields,  
 The race spread out, increasing rapidly,  
 Obeying God's injunction, "Multiply,  
 Replenish earth." The Voice had also said:  
 "The fear and dread of you shall be on beasts,  
 On all the fowls, on fishes; all are your's.  
 Though formerly I gave you herbs for food,  
 Now add I animals, partake of them, 590  
 Begin your war on them; behold, I make  
 Large numbers for that purpose, whose increase  
 Shall be astonishing, without the love  
 A parent bears, or offspring for the sire;  
 Hence thus they shall not suffer: but behold,  
 Your hand shall be on them, and they shall snarl,  
 And many new-created shall devour  
 And war with you. Was it an awful thing  
 That I required blood? Ye vainly judged,  
 And ye shall do the thing ye so abhorred. 600  
 Yet eat not blood — blood represents the life,  
 And that is mine: your life and life of all,  
 The blood, I will require for your sin."  
 So did they eat assimilated food,  
 Grew stronger, and imbibed the qualities  
 In sense and dullness, lust and churlishness,  
 Their food contained.

Shem, Japheth, Ham, these were  
 The sons of Noah. Elam, Ashur, Shem  
 Had, Arphaxus, Lud and Aram; Japheth had  
 Gomer and Magog, Madia, Javan, 610

Tubal, Meshech and Tiras ; Ham was sire  
Of Cush, Mizraim, Canaan and Phut.  
Each one of these became a family,  
Which growing as by fission, multiplied  
To tribe or many tribes ; but Japheth's sons  
The hardier, the more increased : and they,  
Uncrowded as we are, and having had  
Beasts given to their hands, collected herds  
And flocks, and fed them by the wells  
In rustic rivalry and petty broils ; 620  
About the tents of Javan gathered they.  
But others, reading that the beast was given  
Went in the wild to hunt, and Cush of Ham  
Brought up a rustic ruler who held sway  
Fierce over men, and hunted in the field,  
So it passed into a proverb of all such  
As emulated him and gained renown,  
"A hunter great as Nimrod before God :"  
Him was it that cast Abraham in fire,  
Where walked he as 'mid woods and fragrant bloom.  
And villages were built and war ensued. 630

Thus was the world when government in heaven  
For earth was made, compacted, ratified  
And sealed amid the upheaved elements :  
And to such men the devils now went down,  
Them to seduce to following their rules.  
From caves and forests and from mystic seats  
They called to men : but men could not behold ;  
But having heard about the Voice that called  
In other times, they called it Voice of God. 640  
If then the angels thus oracular  
Proclaimed them gods, and many, and the Voice

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620. According to the Koran and commentaries thereon Nimrod cast Abraham into a furnace because of his fidelity to the service of one God, but the fire became a beautiful garden, and Abraham walked as in an odoriferous forest.

Of other times one like their own, considering  
What they desired, dost marvel? If men heard,  
Believed and worshipped, is it strange, think ye?  
Then did the lusty sort of other times,  
Bringing forth Wadd and idols old, direct  
Worship anew to them, to woman's parts,  
And man's, the filthy cross and teraphim;  
And, celebrating their own deeds, they drew 650  
Worship for the Giants, their own sons,  
Whom, to appear successful in their wish  
To make immortal men, they fabled gods  
In waves or trees, or rocks, or fires or seas,  
Till djins and dæmons, fairies, nymphs and wraiths  
Were subjects of belief. But worse they bade.  
Those mixed deformities of man and beast  
They showed so bright in raising beast to man  
As to demand man's reverence; and so,  
Satyrs and centaurs, dragons horrible, 660  
Apes and full many beasts had reverence.  
Thus were men drawn away from God to serve  
Devils and vain imaginations. Next  
To gain them worship constant, did these gods  
Give severally to men that fell their lot  
In the division, images or stars  
To stand for them when they should not be by,  
And got them priests whose living was in it,  
That incense ever might ascend to them :  
And stock and stone were worshipped : and the  
stars  
Were called each for a devil, not by names  
God had bestowed on them. Moreover, gods  
Spake sometimes by the idols, and proclaimed  
Things they by listening behind the veil  
In heaven had heard of God's plans; or set up  
In various lands at several times, some place  
And person as an oracle : upon

The tripod by the Spring, at Ekron's shrine,  
At Thebes' gates, Dodona, Sacred Trees,  
At vale of Rimac, and at many points. 680  
To what extent the dreams and thoughts of men  
Were played on then and to this day are moved  
By these unseen and thickly swarming gods,  
Is, and must be unknown : yet thoughts come oft  
From outer things and sometimes none know  
whence,  
And angels unperceived may whisper us ;  
For mind's a vane, turned 'round by circumstance,  
Blown on and moved by spirits good and ill.  
Such inspirations have we all, pre eminent  
Minds nicely-poised, poets, musicians, women,  
Some in presentiments and some in dreams, 690  
And some in intuition. By such means  
God moves the nations to perform his will,  
While seeming not to do it, hardens, smooths  
And softens men, till prophecy is true.  
By such means some inventions in a flash  
Come upon men : and strong impressions lead.  
Though we in super-wise way, doubts affect,  
The wisdom of the world acknowledges  
Guides false and true unseen of mortal eye. 700  
For while we rightlier judge of excellence  
Material inventions in this day,  
The ancients that knew arts and arts forgot,  
In records that we doubt spoke the then truth,  
Nor must we doubt unless we would have men  
Wipe out our records as a child's wild work.

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678. At Delphi was the famous oracle of Apollo's; an oracle of Beelzebub (or Baal, at Ekron is mentioned in the Bible; the statue of Memnon at Thebes, Egypt, is said to have been oracular; at Dodona, Greece, was a famous oracle; the German tribes had oracles at sacred oaks; in the Valley of Rimac, Peru, was the famous oracle of Quetamacolli.



But of themselves did men tend unto ill  
Or followed it, not knowing, as a light  
That lead into a swamp. Taught from their youth  
The majesty of procreation, they 710  
Worshipped their fathers, and clung to their ways  
As told from ancient days : and sires stood  
In rulership severe, the lords of earth,  
Absolute, exacting, passionate and proud.  
If they, with power in their hands, blew up  
Wars, and men fought, and cities needed walls,  
Think them not worse than others, for but few  
Can have a weapon placed within their hands  
And contemplate no violence. At length  
Strong and ambitious rose who longed for that  
Thing creatures ever wish, authority ; and they 720  
To gain them service, feigned them sons of gods,  
Fathers of fathers, and advanced, pressed on  
To conquest and to tyranny ; and then  
Built towers of pride, and in the temples set  
Themselves for worship. Then, they punished sin :  
But they adjudged the greatest sin was theft,  
The taking from the rich by violence  
(Since they of mammon would make friends) al-  
though 730  
The wealth was got by fraud ; and while they saved  
The world from anarchy, they set the throne  
Upon the shoulders of the weak, made slaves  
And soldiers, tyrants and the pompous rich,  
That have as two millstones ground all the world  
To misery. And kings to keep their place,  
Appearing as gods, to the gods gave heed,  
Who truly thus had sovereignty of earth.

And Satan went up with his officers  
Into a convocation by the Throne  
Of the good angels ; and in pomp and pride 740

Before the Son he stood and proudly smiled.  
 "Whence comest thou, Satan?" cried the holy Son.  
 "From roaming through the length and breadth of  
 earth

To find if any may be left to win.  
 Dost thou know of a single one not mine?"  
 And at this taunt, though angels on their swords  
 Laid hands and flushed, the Son said quietly,  
 "Hast thou considered Job?" And he replied,  
 "A man that serves thee for the wealth thou  
 givest." 750  
 "Behold," the Son said, "tempt him as thou wilt."  
 And Satan went forth and attempted him,  
 With loss, and sickness and accusing friends:  
 But he of all the world was true to God:  
 And God remembered him when Satan failed.

Now in the days of Eber, son of Shem,  
 In the fourth generation, when the race  
 Had grown to many thousands, then mankind  
 Having surveyed the earth, met on a day  
 To make allotment and divide the land.  
 Thus was the land divided: Japheth's sons 760  
 Pushed west and northwest: Javan pitched his  
 tents

In Palestine and Syria as now called;  
 Gomar, Togarmah, Tubal and Meshech,  
 Tarshish, Rodanim, pushed across the sea  
 To Europe, and inhabited the lands  
 Sometime obscure, but siring afterwards,  
 The Gauls and Tobolisks, Franks, Saxons, Huns,  
 Russians and Germans. Javan settled Greece,  
 Thence gored by the Palaski afterward;  
 Javan in Kittam was in Italy. 770  
 Gadiz and Carthage and the far-off isles

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750. See Job I.

The hardy Japheth peopled : distant lands  
 Yet to be found to Japheth were assigned,  
 For then they knew not that they were so vast,  
 And he was hardier than all the rest,  
 And ever hath he as a strong man wrought.  
 Ham had the central portion : west and south  
 His people were dispersed : Canaan to the land  
 Yet called for him ; Raamah further south  
 Into Arabia, whence Dedan pushed 780  
 To Ethiopia ; Mizraim's sons  
 Inhabited the valley of the Nile ;  
 And Africa in time with Asian bounds  
 Became the portion of the sons of Ham.  
 And Shem with him was sometimes mixed, but  
     Shem  
 Possessed the east, from Ashur to the sea ;  
 Shinar and India and Thibit, as  
 We call them now, he peopled, all the east,  
 As far as he might go : still sons of Ham  
 Sojourned with him and joined his family 790  
 Till there were various colors of his kin :  
 The east was given him, and he did push  
 To the new world (old, yet new to us),  
 And filled it with two races, till the time  
 When Japheth's sons (whom long before they  
     feared  
 Would come) came to assume the lands and place  
 Allotted them : then melted Shem away.

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770-800. Josephus represents the world as being disposed of among men as follows: To Japheth — Eastern Asia, and Europe as far west as Spain; Magog founded the Scythians or German tribes; Madia sired the Medes; and Javan the Greeks. To Ham, otherwise Chus, was given Africa; he founded the Ethiopians; Mestre, the Egyptians; Phut, the Lybians. To Shem was assigned from the Indian Ocean, east; Ashur sired the Assyrians; Arphaxad, the Chaldeans; Heber, the Hebrews. Peleg was born at the time of the dispersion of the tribes, and named for that event.

And from Shem came a branch that God brought  
forth

And gave inheritance in land of Ham  
Where Canaan had his seat. While at the feast  
Allotting this division, unto Shem 800  
Through Eber was a male child born, whom they  
Called Peleg, to commemorate this act  
Of mutual allottment of the earth.

And Satan had no peace of soul. He said,  
“There is no peace, but rule is, I will rule;  
And men are fools and need to have the lash ;”  
And pride mixed with despair of peace, and all  
With fierce disgust at men, who groped and fawned,  
Made him censorious ; for, said he, “Unless 810  
One beats them in they would their own selves ruin.”  
Then after years, when some trespass began  
On land of others, men repaired again  
To Babylon, and ratified the claim :  
And they proposed, in witness of the fact,  
To build a monument endurable  
Of masonry and massive, that if one  
Should in the future have a grievance  
And others fail to hear him, he might point  
To this pile, and secure his tardy rights.  
And then came Satan, who invisibly  
With all his court and armies lingered by  
The great assemblage, sniffing up the smoke  
Of sacrifice to him as if perfume,  
Despite his former criticism, and said  
(Appearing bold among men clothed with pomp  
As a proud strong young man — a borrowed form):  
“Behold, but recently the world was drowned,  
And men all perished, having no escape.  
If that great Angel who took vengeance thus 830  
Should ever seek again to vent his wrath,

It seems both wise and proper that you should  
 In building this great public edifice  
 To ratify your treaty, build it broad  
 And high, that if a flood should come, you might  
 Flee into it and so escape the death.  
 What an imposing structure that would be !  
 How grand and how majestic ! Build it so,  
 And I and mine will give our patronage  
 And favor to you." And the people bowed, 840  
 And music sounded, and the blood of beasts  
 Flowed on the ground while smoke of burning flesh  
 Ascended in Set's honor. Men agreed,  
 And after weeks of feasting, set about  
 The work of years, the hugest edifice  
 Earth ever saw.

So was the selfish scheme  
 Of Satan builded up into success.  
 No longer now a humanitarian.  
 He had become the rival of his God ;  
 Filled with a strong desire to rule and not 850  
 To aid ; the opposite (of force, he said,  
 Since striving with Him) of his God, which meant  
 The opposite of right : for he had writ  
 Upon his banners, and hautboys proclaimed,  
 "Satan, the Prince of Heavenly Powers, the God  
 Of earth, Lord of the present and the past ;"  
 And flaunted the insult before the Son.

And men, with earth all parseled out, remained  
 In cities for their mutual interchange,—  
 At Babylon, and Erech, Rehoboth, 860  
 Calnah and Accad, Calah, Nineveh,  
 Resen, Gerar and Sodom, Zeboim,  
 Gomorrah, Adnah,—with their herds and flocks  
 Subsisting on the pasture of the plains  
 Surrounding them ; and after they had met

And meted out the earth, and met again,  
 And heard from Satan, near the parent town  
 The monument they 'gan to raise, so huge  
 As to stand tumult of another flood,  
 Though greater than the former. Of all piles 870  
 And mighty masonry this was the chief.  
 We marvel at the pyramids and hills,  
 Carved into shape, and gardens on built hills,  
 And western mounds : but each and all of these  
 Is but an image of the majesty  
 Of this one building. Just without the town  
 A huge foundation deep of rock they laid ;

And to this point from all the Himalays  
 And Syrian quarries and Arabian crags  
 The several peoples sent their massive stone 880  
 On wagons primitive, by elephants  
 Or slaves drawn, and their concrete and such things  
 As each might offer. Many thousands wrought,  
 Preparing stone, or hoisting with their blocks  
 And tackle, planes and screws, or placing them,  
 While it rose acres huge above the trees,  
 Built round with buttresses, pilasters strong,  
 Massive, imposing, man's first monument,  
 Man's greatest monument, which after proved  
 The monument of fools : and workmen seemed  
 But pigmies on its walls. 890

The Son beheld

And cried, "They know not what they do.  
 Oh, had they heeded, to beware their thoughts !"

"What shall be done?" the loyal angels cried ;  
 "They run to evil, that continually :  
 And our brethren, who were once of us,  
 Draw all away and plague us mightily.

Oh, those sweet days with Paradise on earth  
And firmament above ! when shall we see  
Such peaceful, sweet and happy days as those ?  
Yet, Master, we complain not : we have lost, 900  
But not as thou ; and we would not complain.  
We only wish that we could better things."

"No," said the Son, "He hath no need of aid :  
Only his fealty doth He desire,  
That for your good ; for ye are being tried.  
But ye shall see. Remember now the flood,  
The power of his arm : remember now  
How he confused Set before Paradise  
While no one saw Him. Doth He back the power ?  
Nay, but He tries you. Wisdom is strength itself,  
And there is strength in patience. He soon 910  
Will strike a blow to let you know He is,  
And lest men carry their designs too far.  
Post then to Babylon and see His power."

So on a day the heavenly hosts of good  
And fallen angels unperceived hung thick  
In and 'round Babylon. The workmen wrought.  
The beating hammer with its ring and thud  
Broke on the morning air ; the trowel clanged ;  
The pulling mortals heaving at the ropes 920  
Obeyed the word and lash. But suddenly  
A change came over all. The overseers  
Called to the men, but they regarded not ;  
The drawing people did not understand ;  
Men called and spoke, but others shook their heads ;  
They raved, gesticulated, but in vain ;  
No one regarded, all seemed mutinous.  
In vain the master workmen told their plans,  
In vain the fretted overseers fumed. 930  
Something was wrong. The spirit of the Lord

Had blown confusingly upon mankind,  
Had of a sudden wiped out memory  
Of speech and language. They would not heed  
The quiet Voice, and now he took their voice  
Away at once. Men chattered in new words,  
Endeavoring to express themselves, but none  
Could understand them, or could they unravel  
The jargon of their comrades. They could not,  
Thousands who did not understand the words  
Of one another, toil in unison, 940  
And after quabbles, jabber and dispute,  
The workmen left their tools and sought their homes,  
Leaving the tower unfinished, evermore  
To be unfinished, and the monument  
Henceforth of man's confusion, not of strength  
United, as they hoped ; both broad and long,  
A tower unfinished, small protection 'gainst  
Another flood, if that another came.  
Factions and angry men were borne apart,  
Dispersing through the world as they had planned,  
But not with one great central government. 950

Satan withdrew. The loyal angels sped  
Back to the central Throne, and prostrate fell,  
Crying, "Hozanna, Lord, Thou triumphest ;  
Thy enemies may build through weary years,  
But Thou dost brush their work away, as though  
A spider's web. Thou blowest, and it falls.  
They would unite, but thou confusest them ;  
They shun Thy Voice, and when Thouspeakest, lo !  
Their own voice faileth. Surely, all may trust 960  
Thy mighty arm, Thy arm upraised in truth,  
And magnify Thy bounty. Praise to Thee :  
Our enemies are sullen, praise to Thee ;  
Stricken and fallen, beaten in an hour ;  
Praise to our God, the mighty one to save."



## BOOK VI.

## ELEVENTH DAY — PERSONAL TRIAL.

The Son said : "Ye have noticed, friends of mine,  
How since the start of evil there have been  
Three periods ending in catastrophe :  
Three yet remain ere I shall usher peace  
And all the olden bliss restore. The three  
Just past, were campaigns of the enemies,  
The three remaining shall be His campaigns.  
For ye know, though men are but fools, how earth  
Marks years and time by circling round the sun ;  
And so the sun and all its system marks 10  
The greater year ; and six times have they passed  
Around His throne in homage and in rhythm  
Since earth became abode of living men ;  
And six times yet shall they their orbit wheel  
Before the lessening of man in school  
Of good and evil end, and else begins ;  
And while men so are schooled ye too shall learn,  
These are your school days, ye are children yet  
Beneath His tutorage, and under me,  
And oh, my children, keep yourselves from ill. 20  
Nor judge in haste ; the Master better knows."

On earth, meanwhile, men dying at six score,  
Began to murmur against God, and said,

11. "The great year is completed in 600 years," says Josephus. Perhaps the Egyptian legend of Phenix, renewed every 500 years, was a covert reference to this idea.

“He doth afflict us first with this, then that :  
The loss of Paradise, the loss of speech,  
And death, which on offending parents came  
But tardily, He quicker brings on us,  
Merely because our sire Adam sinned,  
And not for any wrong that we have done :  
Because, say oracles, In Adam die 30  
All men. Therefore, we serve Him not, unless  
He try each man and let him for himself  
Bear death if he deserve, and not for sin  
His parents did. If this were granted us  
Some we might live; but if it is not given  
We best had curse God and all die at once.”  
And Satan sent the cry to Heaven’s chief,  
With word to charm men as a siren doth :  
“If thou art great — and I do not gainsay,—  
If thou art great as I — I’d war none else,— 40  
Thou canst a magnanimity afford  
To dogs oppressed.” And he whose heavenly name  
Is hidden to us, since on earth called Christ,  
Vicegerent of the Voice, addressed his hosts,  
Yet nothing said to Satan’s messengers,  
But let them go : “Hear what the people say,  
‘The fathers eating sour grapes, our teeth  
Are set on edge.’ God knows I pity them,  
And some day I may prove my love to them ; 50  
But justice is more blest than charity  
With an injustice. Tell them this : The man  
That keeps His law entire, he shall live ;  
But if he fails in any part thereof,  
Then he shall die. And I will give them trial —  
Shortly select a people, and fence them  
From evil, and give them a law, so that  
If any is disposed to keep His law  
He may have chance, and doing it, shall live.’

But when he heard the Son aggressively  
 Would warfare wage, and choose a people soon, 60  
 Set summoned Parliament, considering  
 What best to do; this the decision found :  
 "It seems good to my lords to make for war :  
 Moreover, as he would choose from among men  
 A race, it seems well that we undertake  
 Ere him new emprise and begin the war  
 By either winning men unto our side  
 Or leading them into his opposite  
 (Called sin) so far, he will have none of them."

And going to the earth, each to his land, 70  
 The angels found men suddenly deprived  
 Of speech, each in a world alone, and so  
 As babes helpless. Then in oracles  
 At Delphi and Boetia and Castal  
 And Lybia and Rimac and elsewhere  
 Spake they the olden language to their ears,  
 Which angels, men and beasts all spake one time,  
 And men would catch at words, as memory  
 Flared up an instant, till they all attained  
 Root words of the old tongue, alike in all : 80  
 And on this base they built as they had need  
 Through years their various languages. And some  
 The angels aided men, to service gain,  
 Ceres, Appollo, Mercury, and Ra ;  
 Others would have their selfish lustful way,  
 As Tisephone, Alector, Megaxara,  
 Baal, Kaodefa, Gadrael, Mars,  
 Apollyon, Pytha, Meririm, Belial,  
 And they not only left men in the mire,  
 But blew upon their passions, till they sank 90  
 In war and devastations, selfish deeds,  
 Lust, gluttony and ease, to squallor low,  
 Their senses blunted, down to savages,

Men-beasts whose violence and sloth and lust  
 Made cannibals of them, and carrions foul,  
 Filthy, wandering with war clubs, and lost  
 To all save sin : so savages they were,  
 Such as all Northern Europe one time had,  
 America one time, and Africa  
 Held, naked and all painted : for the most, 100  
 Their history is lost, they are a blank  
 Of misery, in quicksand of debauch.  
 That was the age of stone and bronze and all  
 Simple appliances ; according as the race  
 Were savage, or grew wiser, and built up  
 New on the rubbish of the former things.  
 All were led off to worship of false things.  
 Some to the stars of heaven reverence gave;  
 Some to the various angels, statued forth  
 As idols, and to Wahn the woman's form, 110  
 Wadd, Nasr, Yaghuth and Yank, the gods  
 Antediluvian ; some to the beasts bowed down —  
 To elephants the mighty — to the bull,  
 For there was strength of loin — to hares,  
 Hyenas, beetles, for their marvelous ways  
 Of that great marvel, generating kinds —  
 To crocodile because it humanely  
 Wept when it had to slay — to apes because

114. Extract from the apochraphal gospel of Barnabas : " For the hare every year multiplies its places of conception, and as many years as it lives so many it has."— Chap. ix. 7. The hyena, the author says, is sometimes male, sometimes female. The weasel, according to this naturalist, conceives with its mouth. The Great White Hare (Michabo) was worshipped in America; the bull Apis was an Egyptian god; the White Elephant was revered in India.

119. Voodooism is a worship of serpents among the negroes. Vodeaux is the great god, but he employs intermediaries, particularly the serpent, which is adored with rites of human sacrifice; amulets and charms are supposed to be possessed by the priests and priestesses of Vodeaux, and the fear of " hoodoos " is prevalent, even among American darkies of to-day. The idea of an incarnated demon in the serpent that tempted Eve is certainly on the line of Voodooism.

They seemed small men — to twisting serpents since  
The snake had first led men to eat and grow 120  
As they called it ; to sphynx and shapes deformed  
From mixture born, since witnessing the growth ;  
And on the high hills groves were built for them ;  
Altars erected ; sacrifices slain,  
Both bulls and goats and maidens fair, and babes,  
In Palestine and India, by the Nile,  
In Greece, in Breton, in the wooded lands  
Where Germans held their victory feasts, beyond  
In far-off world, and almost every land :  
And men danced, circling as the sun in heaven. 130

And stronger men seized lands, and drave away  
All who would come, and otherwise waxed rich ;  
And some formed armies and compelled the rest  
Tribute to render, and set up their wills  
As law : so men to slaves and princes sunk :  
And in disorder and oppression came  
The rule of demons moving still the kings  
As dice at will : and such as ruled, set up  
Emblems of beasts, fierce lions, crocodiles,  
Eagles and dragons, serpents, bears and trees, 140  
And plants and low things, fit emblems for the rule,  
Fittingly continued to this day ;  
For none have yet the emblem of a man  
As the last kingdom of the Son shall have.

In Canaan was the idol Wahn set up  
In temples on the plain, and worship given ;  
And men inhabiting the towns thereof,  
Sodom, Gomorrah, said, "This is the thing  
Our fathers told us of ; for ere the flood  
The angels paired with women and reared gods. 150  
Now since the gods no more are seen, let us  
Pair with the beasts, and raise them into men."

So mated they, and all deformity  
 Was born, such as the poets name, and huge  
 Giants half beast; and hybrid beasts they bred,  
 To propagate a better race, as mules,  
 And plants engrafted mixed : but such as these  
 God barren made. For this revolting lust  
 Confusing species, God's fierce anger rose  
 Against the Canaanites.

Then Satan sent 160

Word to the Son : "Greeting from Satan : Lo,  
 The world is mine, I have it. Now, behold  
 As great or greater world may be thy God's  
 Whose Voice we sometimes hear : let it be His,  
 And rule thou there for Him. But wilt thou come  
 From thy world into mine to throw me out?  
 Go back to thy world, and let us be friends."

The Son made answer : "Satan, He is lord  
 Of this and every world ; bow down to Him,  
 And it may yet be He will be thy friend. 170

"Angels men keep not the law. We'll take  
 A people from the people to a land  
 Good and cut off from others, (for behold,  
 He who the flood brought for a race admixed  
 Will wipe the Canaanites away for that)  
 And school them so that haply, if they can,  
 They may keep all the law and live thereby."

So called he unto Abram, Terah's son

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154. For evidence of the state of morals in Sodom see Gen. xix. 4-10. That the Canaanites were destroyed for intercourse with beasts, see Lev. xviii. 22-25, to which also agree various legends. See also Judges. xix. 22-28.

157. "This is that Anah (grandson of Esau) who found the mules in the wilderness, as he fed the asses of Zibeon, his father."—Gen. xxxvi. 24.

Out of Shem's loins, whose dwelling was in Hur  
Of the Chaldeans, Abram being wise, 180  
Devout, and sole amid a naughty world  
Loyal to Him divine, "Abram, get thee down  
From thine own country to another land  
The which I show thee. I will make of thee  
A nation for myself, and bless all such  
As bless thee, curse thine enemies, and in  
Thy seed will bless all families of earth."  
And Abram went and dwelt by the great sea.

Now Abram had no child, and he was old,  
And Satan harrassed him. For said he, "Lo, 190  
God hath conceded all to us save thee,  
And thou art old and childless. Will indeed  
Your issue be like to the stars in heaven  
For multitude?" And Sarai, his wife,  
Gave him her maid for wife, lest issue fail.

"For this," the Voice said, "I'll delay the work,  
And for that Satan said, ye are but two,  
And for that the iniquity of men  
Is not yet full, that I may make you room."  
So Abram went to Egypt and gained not 200  
The promised land: yet Isaac at the last  
Was born to them. And God said, "Lovest thou  
me?"

"Yea," Abram said. "I give my son for thee;  
Wilt thou give mine for me?" And Abraham  
Arose to give the thing that he received,  
But God restrained him, for the Mighty One  
Asks not of man more than a tithe of what  
He gives man, and yet this is oft withheld.  
So Isaac grew. And Abram sinned and died.  
Now Isaac lived and had two sons; but as 210  
The evil of the Canaanites was not

Yet full, the land was not then given him :  
Yea, finally his one son was cut off  
From promise of it, leaving only one  
At the third generation chosen of God.  
So Satan jeered, " God ever hath but one,  
Nor can increase ! " and to the Son he said,  
" Show me thy world, and I will conquer it."  
But even Isaac sinned, and so he died.

Of Isaac's son of promise came eleven,        220  
And yet the younger Joseph, it was plain,  
Was chiefly loved, so that it seemed as though  
Israel would preserve the custom, choose  
One only of his seed for God to bless.  
So feared the ten, and to avert the blow  
They sold him into Egypt. But ye know  
How evil thought was changed to gracious deed  
Running through God's hands, till the brother sold  
Fed all them in a famine. But Israel sinned  
And sinning, so he died.

Now, Satan thought,  
Since twelve had promise, it were well to slay    230  
The seed of God ; so he on Joseph wrought  
First, who unwittingly fulfilled his wish ;  
For he, to keep the favor of the king  
From whom he held his power, sold the corn  
First for the money, then the flocks and herds,  
After the lands, and men themselves at last,  
Since famine made them buy at any price,  
Till all passed under yoke of Pharaoh,  
And if all citizens, then Israel  
Who dwelt in Goshen. And so Joseph sinned  
And died.

And his posterity were slaves,    240  
For pyramids making tile, and laying stones.



“Strong are they,” Pharaoh said, “and they can  
pull,  
But roused are dangerous: therefore the males  
Shall die when babes, and females be preserved,  
Breeding us slaves, while all unfit for war.”  
So Satan laid the trap against their lives.

When it, however, came to slaying all  
The males, God interposed, and insofar  
The curse removed, “In sorrow shall thou bear,”  
That Israelitish women had no need 250  
To call on midwives, and some sons escaped.  
Moreover, now that their condition was  
All typical of sin, God set about  
To raise up a deliverer. Ye have read  
About the babe concealed by mother-care  
In ark of rushes where (for she had hope  
The helpless babe would move the princess’ heart)  
Pharaoh’s daughter with her maids went down  
To daily sports and soft ablutions in  
The many-mouthed and overflowing Nile. 260  
There came the princess, and from out the reeds  
Receiving the quaint casket full of life,  
She took it as a gift from one the gods,  
And made him her own son. Desiring milk  
Wherewith to feed him (she was virgin then,  
Not having wed her sire Assyrian)  
She sent among the Israelitish slaves,  
And chanced upon his mother; so that one  
Of the despised Hebrew’s, led of God,  
Was given the king’s leave to live, yea, given 270  
His mother’s care (although they knew it not)  
And given adoption to the family  
Of his own king, and made heir to the crown —

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266. A recent writer in the Century holds that the Pharaoh of the oppression was an Assyrian, and that “Pharaoh’s daughter” of the scripture became also his wife.

God's favor so fortuitous appears.  
Lettered and cultured with all ancient skill,  
Moses grew up and won himself a name.  
But pitying Israel, he rashly thought  
To conquer a deliverance, until,  
Betrayed by his own people, he must flee,  
And be an exile, rebel to the crown. 280  
Men learn their better lessons, think their best,  
Become their noblest when obscure ; and he  
Out in the wilderness, with herds and flocks,  
Communing with the greatest Greatness known,  
Himself and nature and his God, four-score  
Long years, became then fit to undertake  
Deliverance of Israel; howbeit, he  
Deemed then he was unable, and relied  
On the Divine. So have you seen a man  
Seek to work into favor of the Lord, 290  
And gain deliverance from sin, in vain,  
Till, growing humble, and but seeing Christ,  
He was delivered. When so schooled of God,  
Moses was called, commissioned, given signs  
And sent to do the work He had arranged.

Now met the forces, Satan and his aides  
And God's appointed agents. When, as bid,  
Moses laid down his rod which serpent turned  
So huge its open jaws the palace held  
Scarce more than mouthful, and the Pharaohs fled,  
Egypt's magicians also cast their rods, 300  
Which evil angels all invisible  
Made serpents, or so seemed ; when Moses thrust  
His hand into his bosom, and drew forth

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276. Josephus says Moses defeated the Ethiopians, proceeding against them overland, and destroying serpents, that had protected them before from such invasion, by means of ibixes.

A lep'rous hand, so did magicians do,  
 The priests of the false gods who gave real aid ;  
 When Moses took the water in his palm  
 And it was turned to blood, they did likewise.  
 And Pharaoh would not let the people go.

Therefore Jehovah would bring on a plague. 310  
 The waters blushed to blood before the rod  
 Of Aaron, and before the magic rods  
 Of the soothsayers, who, by Satan helped  
 Performed the wonders that the prophet did,  
 And seemed to show the devil strong as God.  
 And Pharaoh made a tower, from the which  
 To wage war on the king of heaven, for said  
 He, "If there's other god than I, behold,  
 I will slay him." He shot an arrow up,  
 Which God caused to return all bloody, sign 320  
 Of Egypt's wound, taken for wound of God.

To prove before the people that he lived  
 And was the mightier, then Pharaoh's heart  
 God hardened, to retain the people yet,  
 That other and severer tests might be  
 Made to the world. Appeared the plague of frogs  
 Abundantly before the prophet's rod  
 And to magicians ; but when lice and flies  
 Were sent upon the men of Egypt, they  
 Came not to sorcerers ; and, after, boils 330  
 Covered these mediators of bad things  
 So much that they departed, left the field,

317. The Koran declares Pharaoh built a tower from which to attack the God of Moses: for the Pharaohs held themselves to be gods. He shot an arrow into the air, which returned bloodied. Then the angels cast the tower down, destroying near a million men.

330. Many of these plagues were directed against Egyptian gods; as the bloody river against Nile, which was worshipped; the plague of frogs against the sacred frogs; murrian against the ox-god, Apis; etc.

Acknowledging defeat and their distress  
Because of the affliction, turned to God,  
And left the impious king alone. Yet plagues  
Increased, until the power of God  
Became apparent — hail and thunderbolts,—  
Locusts innumerable,— darkness dense  
Lasting three days, all horrible to touch,  
Like that from burning marshes or peat beds, 340  
Or that seen on the dark days of the past.  
And then God said: "Angels and ministers,  
Oft have ye wished for leave to strike a blow  
At sinful flesh. Now do so. All the race  
Are under penalty of death: go, then,  
And slay the first-born, save where at the door  
Appears the sign of blood shed in their place."  
So in the night God's angels wet the sword  
With blood of the Egyptians, sparing none  
Save Israel, passed over: and they heard 350  
Who of the Egyptians worked them in the night,  
Frightened to hear, they heard a sound, and swooned,  
A whistling wind. a noise melodious  
Of birds in spreading branches, pleasing fall  
Of waters running violently, the sound  
Hideous of stones cast down, a running as  
Of beasts, a roaring as of wild beasts fierce  
Rebounding from the hollow mountain far.  
When in the morning Egypt wailed the death  
Of eldest through the land, the Pharaoh 360  
Would throw the people out; and they set out,  
A nation with their herds and flocks and droves  
And wains of household stuff; and now, the sin  
Of Canaan being full, toward it they bent,  
Led by an angel in a cloud by day,  
And in a pillared fire after night.

But Pharaoh grew hard, and he pursued.  
 Then God cut out a passage in the sea,  
 And Israel walked through the waters, that uprose  
 On either side like as a wall, dry shod ; 370  
 But Pharaoh pursuing, down they rolled,  
 And all the army perished, as they drug  
 The axles heavy, angels hindering them  
 So they could not escape ; and Pharaoh's casque  
 Of gold floated adrift, to show the Israelites  
 Their enemy who warred them was no more.

Yet even when thus led, they fell to sin.  
 Hardly had Elim with her waterpools  
 And clustering palms been passed, ere they com-  
 plained,  
 And as a fretful child, called out for bread, 380  
 Because supply was short : and God would give  
 Them ample chance, and so the angels poured  
 From out their graneries their hoarded corn,  
 Manna, before them — so for four decades  
 Feeding the nation at their own expense ;  
 And when they cried for meat, God caused the  
 wind  
 To blow from the east sea, and on its wings  
 Sent a new race of birds for them to eat.  
 Again at Rephadim the people turned  
 Complaining of their thirst, and God would give  
 Them ample chance and so caused solid rock 390  
 To gush with water. And since men desired  
 Life if they sinned not, God sent Michael  
 With the Old Testament, sealed with much blood

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374. It is legended in Arabia that Pharaoh's golden casque floated to shore, that Israel might know their oppressor was dead.

388. Wisdom of Solomon. The inference is they were specially created then, or blown from heaven or the sea.

393. Exodus xxiv. 1-12.

(For till death is no will can be in force),  
 And when the earthly Seventy were chosen  
 They went up to the mount and saw the head  
 Of heaven's Seventy, and Israel's god,  
 Michael, standing as 'twere upon the sky,  
 Both clear and bright, of terrible aspect ; 400  
 And he conversed with them ; and Moses wrote  
 The laws, and Israel said, These will we do.  
 Yet promises were snapped. Also God caused  
 Their clothing and their sandals to fail not.  
 Yet even as He spake at Sinai  
 To Moses in the darkness and the flame  
 And thunder, while the mountain shook, they made  
 An image ox, of Apis, Egypt's god,  
 And bowed down to it. And when God would lead  
 Them to the promised land, because the spies,  
 Bearing from Eshcol grapes between the two 410  
 Pendant from shoulders till they touched the ground,  
 Told of the giant Anak, of the race  
 Of angels breedied from the woman, who  
 Escaped the flood, and giant Og, whose bed  
 Of iron was nine cubits long, Arba, Sihon ,  
 Remnants of the mixed intercourse of beasts  
 With recreant women, though the land they said  
 With milk and honey flowed, and cooing doves  
 Proclaimed eternal peace, still Israel 420  
 Said, Though the land is very goodly, lo !  
 It is too stoutly fenced for us : although  
 God promised with His host to fight for them.  
 So for their fear they wandered forty years  
 In Zin, ere plucking courage for the war ;

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403. Of the children of the giant Anak the Bible mentions Ahi man, Sheshai, Og and Talmal. It is fabled by Moslems that Og, son o- Anak, the Canaanitish giant mentioned in the Bible, was a demon (son of a woman and angel), who escaped the flood (the legends conflict as to the manner of his escape), and was slain by Moses.

Their leader e'en having sinned, on Nebo's top  
Died Moses, and was buried of the Lord.

The book of heaven's pilgrims' progress ends.

These mixed and giant races previously 430  
From some lands had been driven by help of God;  
The Zamzummin by Amorites; and from Mount  
Sier

By Esau giant Horim; and Avim were driven  
Out of the land by Captor; for the Lord  
Loved not this mixture, and would war with them,  
E'en though the people that He chose would not.  
And God had let fall on the villages  
O' the plain fire from heaven because of this.

Baal and Ashtaroth, the angel lords  
Of Canaan, seeing the approaching horde  
Of threatening Israelites, dispatched in haste 440  
Embassy to the central government  
Of Satan, for such help as would ward off  
Impending ruin; and the help was sent  
In armies under Mephistopheles,  
Mars, Thor and all their under generals,  
Who stood in Canaan, seconding the men  
Inhabiting the land. Against this host  
Stood Israel in charge of Joshua,  
And loyal angels under Michael:  
Each rank of armed giants white and tall 450  
Invisible to those they seconded,  
But standing visible among themselves,  
And striking blows with artifice and scheme,  
And deep-laid plot, and fiery strokes that fell  
Like the Greek fire with report and noise.  
And as walked Joshua upon the brink

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430-435. See Deut. ii. 20-23.

456. See Joshua v. 13-14.

Of Jordan, praying, then behold, there stood  
An angel with drawn sword, who said, "I come  
As captain of God's hosts, to war for thee ;  
For understand that Satan, Mars and all 460  
Their bad subordinates are met against  
Thee, and the people of the Lord this day :  
But fight thou with the men, and we will wage  
And overcome them. Nor be thou dismayed,  
But Canaan's sin being full, destroy them all,  
Lest they should be a thorn within your side."  
This, Joshua told the people, cheering them.  
The next day, Michael appeared again,  
God so permitting him, and said, "That ye  
May know the angels fight for you, we shall 470  
Win your first battle while ye strike no blow.  
March only 'round the walls of Jericho  
(Which stood amid the spices in perfume)  
Behind the ark of God." For seven days  
Marched Israel 'round the walls, thus being bid,  
Nor did aught else but shout the victory  
And blow the trumpets; but those shouts enthused  
Embattling angels warring in the clouds,  
And fiercely strove they. Michael and his host  
Attacking Mars, till on the seventh day 480  
They made a grand assault, and tumbled down  
The huge walls of the city. Every man  
Of Israel entered straight before, and they  
Won, while the evil angels, followed by  
God's loyal host, fled. And from that time on  
God's army fought for Israel. At Ajalon  
Joshua was met by five confederate kings,  
But Michael for the Lord discomfited  
Mars' hosts, and Joshua the kings dismayed.  
There God himself slew with the pelting hail 490  
Those fleeing to Beth horan, holding too  
The sun and moon, that day end not before



The victory was complete. 'T has not been known  
 Before or since so strange or great a thing.  
 How met and warred those spirit hosts, behold,  
 Is it not told in Book of the Lord's Wars,  
 What he did in Suphrah, and in the brooks  
 Of Arnon, and at the spring of brooks  
 That goeth to the dwelling place of Ar,  
 Leaning upon the borders of Moab? 500  
 So that the people sang in after days,  
 "A fire went from Heshbon, from the throne  
 Of Sihon, licking and consuming Ar  
 Of Moab, and the mighty Arnan hosts."  
 God gave them victory at Libnah's gates,  
 At Lachish, Gezer, Eglon, Hebron, Dib,  
 Bethel, Hephher, Aphek, Lasharon,  
 Kedash, Carmel, o'er forty and two kings.

Thus were the men, defiled most by the rule  
 Of angels evil, given to the sword, 510  
 As erst the lustful ones unto the flood;  
 And thus came Israel unto a land  
 With houses ready-built, and vineyards set,  
 And fields a growing. "Now," the Son declared  
 To angel army, "if they follow still  
 My word and slay the remnant, they can live  
 Free of temptation, and if anyone  
 Can keep the law and live thereby, they can.  
 For their land is the choice of all the earth,  
 As fair as Eden Satan battled for, 520  
 With pine and orange growing in one land,

496. In addition to this book of the Lord's Wars scripturally mentioned as having been lost, the canon of the scriptures seems also to have lost the Book of Nathan, I Chron. xxxix. 29; and Book of the Acts of Solomon, I Kings, xl. 41. An eastern legend says Enoch alone was favored with no less than thirty books of divine revelation

498. Numbers xxi. 14-15; xxi. 27-28. Joshua xii. 7-24.

Which is the key of three great continents.  
See, angels, if they keep His word."

And e'en  
The first thing that they did they broke His law,  
In leaving remnants of the Canaanites,  
The Ammonites, the Moabites, and such  
As were seduced of evil.

Satan said,  
'Baal and Ashtoreth, we know not why  
The Voice made war on you and not on us,  
But so it is, and we have done our best, 530  
And still will do. Yet to again dispose  
The world, and so possess you, is not our's;  
For other lords, so wronged, would turn on us,  
And war both us and ye. A remnant still  
Of those ye had remain, and they are seed  
From which ye may sow all the land again,  
Crowding the others out. Or, failing there,  
I think the people Israel might be  
Won to your side. So you a people have,  
What matters whom? The Voice who calls Him  
God  
Is jealous of all service paid to us, 540  
At all our wizard mediators mad,  
And I think if ye win His people to  
Evil (as He callsit) He would forsake  
Them, and they then be yours. If this be true,  
Then your's were highest victory yet gained,  
Defrauding God of that He, from all men,  
Took for his own." Then Baal and Ashtoreth,  
Gored with the remnant into Israel's side,  
And through them spread temptations in the way.

God first reversed the usage of the world 550  
Begun in Cain, by which land, bought and sold,

Was held by few to detriment of some,  
 Declaring else, "The land is mine, ye shall  
 Not sell it absolutely." To the tribes  
 He meted borders, and to every house,  
 That none might lack: Himself the legator  
 And the bestower, while the people held  
 The land in fee from Him. If any sold,  
 They durst not, only for a term of years;  
 For every fifty years came jubilee, 560  
 When titles all reverted back again  
 To the original patentee  
 That none be cheated of inheritance.  
 As for the government, no royal line  
 Was chosen of the Lord, nor complicate  
 Republics, where enactments multiply,  
 But the simplicity of doing right.  
 First were the laws, which He himself had from  
 The quaking mountain thundered in the ears  
 Of His weak children, namely, Thou shalt not, 570  
 And, Thou shalt, very terse and plain for all.  
 Next came the penalty — 'twas either death  
 (God has one penalty for sin, that's death,  
 And he was trying if they merit life)  
 Or, if a thing was stolen from a man,  
 Then restitution. Less heinous crimes might find  
 A cover in a bullock substitute —  
 (Although the blood and goats took not  
 The stain of sin away, but spake of Christ,  
 Who was the substitute prefigured thus); 580  
 Also, when through an accident a crime  
 Was done and the avenger running came,  
 God chose out refuge cities where the man  
 Might flee and hide until a trial was had.  
 Third was judiciary: It was that  
 Class mediatory, standing before God,  
 And for the people. In more intricate

And trying cases, an appeal was made  
 Through Urim and the Ark to God Himself,  
 Who sifted and who justly settled all. 590  
 Fourth was the executioner — for crime  
 Against a person, came the next of kin ;  
 Against the people, people stoned the man.  
 Expense was thus brought to a minimum —  
 No king or legislator, sheriff, judge  
 Requiring a salary : 'twas done  
 Through priests, God's officers, who also served  
 To give instructions in the plan of God  
 Through many object lessons. Will ye note  
 Some fingers pointing typically on ? 600

There was the tabernacle in three parts.  
 First was the Court, with copper furniture,  
 Where after sacrifice, the justified  
 Jew of the camp or Gentile in the gate  
 Was given admittance ; and the Holy then,  
 Mixed gold and copper, where the priests alone,  
 The sanctified, were let ; and third, The Most  
 Holy, by the veil, where dwelt The Light,  
 And once a year went the High Priest. Which is  
 A symbol of the plan He meant to work. 610  
 The camp outside the tabernacle is  
 The world away from God ; they enter in  
 Through sacrifice, as all the world through Christ  
 Are reconciled to God, and justified,  
 Placed still in fleshly or corruptible  
 Relation, symbolized by the corrosive brass ;  
 The priests were sanctified and set apart,  
 Thereafter having access to the Holy,  
 By which was shown that man, when justified  
 And reckoned having right to life, might lay 620  
 Himself a living sacrifice to death,  
 All sanctified to this, and so exchange

Earthly or copper life for heavenly gold,  
Yet mixed while living. There is only one  
High Priest, that Jesus, who has passed the veil  
(His flesh—through death) to heaven where the  
throne

And presence of the Lord are, and from whence  
He shall return and sprinkle many tribes,  
Declaring all clean. Many other things  
Were taught in type, of which I may not speak, 630  
But this was a continuous school for men,  
Too loth themselves to ask concerning God ;  
For God speaks in His deeds, and thus He spake,  
Gaining an audience because men looked  
Upon a people so held up as they,  
And saw the pictures, though they read them not.

Yet as men looked upon the land of God,  
They saw His people sin, and for their sin  
Drive down to death as toward a precipice,  
E'en as the other nations, till they came 640  
To hold them in contempt. For by the few  
Remaining of the old stock sinful, they  
Had not dug up as God commanded, all  
Israel was turned aside full many times :  
A little sinful leaven leavened all.

Now, Baal saw that when the people sinned  
God reckoned them as heathens, that He saved  
Them not from death, though warning them, If ye  
Shall keep my law, then ye shall live thereby :  
He also saw that God heard not their prayers 650  
Or aided them if they had gone astray.  
So Baal said : "When they are drawn away  
And have no backing in the angel hosts  
We must attack them, and destroy them then."  
So when they sacrificed on the high hills,

Mars, in consort with Messopotamia,  
Marched in and captured them ; and they were  
slaves,  
Until, repentant, God espoused their cause,  
And sending Michael and Othniel, 660  
Wrought their deliverance by them. Again  
Baal debauched the tribes, and Mars came up  
With Moab, and, while God defended not  
Rebellion 'gainst Him, City of Palm Trees  
Was seized from recreant Israelites ; yet soon,  
Repenting of this sin, Jehovah laid  
Deliverance on Ehud. After this  
Baal again seduced them, God withdrew  
His troops, and Mars with the Philistian lords  
Enslaved them, their deliverance again 670  
Coming through Shamgar with ox-goad. Thus runs  
The fight succeeding : Canaan took them next,  
And Barak with Deborah rescued them ;  
Then Midian, and with three hundred men,  
Through aid of Michael's angels, Gideon  
Repulsed the Midian host and Mars himself :  
Tola and Jair held then 'gainst Ammonites  
The Lord's inheritance, but partially ;  
And Jephthah afterward, who made a vow  
At the expense of his own virgin girl, 680  
And slew of Ephraim, his brother tribe,  
Because turned into lust, for Sibboleth,  
A stumble in the tongue. "Lo, now," said Mars,  
"We wear them out ; they get not now complete  
Deliverance, and fight among themselves ;  
Continue pressing them, and we shall win."  
And Ibzan next wrought for the Lord ; but he  
Following the olden hope of saving men  
Through filling earth with them, had thirty sons,  
And thirty daughters, half of whom he joined 690  
Unto the heathen, being won to ill.

And under Ammon wrestled wearily  
Repentant Israel, with name of God  
And Baal both upon their lips : and God  
Raised up the giant Sampson with long hair  
Mighty in valor : yet he fell of lust,  
And shorn of power, treaded the Ammon mill,  
Mocked of the heathen wives and heathen lords,  
Blind in his power. "So," said Mars, "we gain,  
And conquer the deliverer." God no more 700  
Provided rescue : but with winning rites  
Alluring, and exposure by the shrines,  
And dance and lustful deeds before the gods,  
The devotees of Baal and Ashtoreth  
Drew Israel aside, as hath been told,  
Till Levites of the idols were made priests,  
And he who stopped in Benjamin was saved  
From rape but by a woman's deed : for which  
As hath been told, the tribes so wrathful rose,  
They near destroyed their brother from the earth,  
And he must steal him wives, at Shiloh dance. 710  
Thus briefly sketch we over valorous deeds  
And long wars of the angels, where each point  
And each engagement is an epic scene.

Now, after the Philistines stole the ark,  
And bearing it to Ashdod, found their god,  
Dagon, the merman, prostrate at its feet,  
Themselves with emerods pergating stench,  
And let the heifers bear it from their calves  
To Joshua's threshing floor in Israel ; 720  
And when the people saw themselves enslaved  
Beyond the rescue of the judges, when  
They saw the very judges taking bribes,  
They sent to Samuel, "Give us a king,  
That he may fight our battles : for we see  
Nations with kings fare better than we do."

Said Samuel: "The fault is in yourselves  
In turning from the Lord, until He hangs  
The keeping of you on the arms of man,  
As you have taken it from out His hands. 730  
Return to Him, He will deliver you ;  
But for the king, he shall himself oppress,  
And gaining him, ye as the nations turn,  
Instead of as God set you, leaving Him  
And all your hope of ever conquering death.  
The king will form a caste, and complicate  
Simple machinery of government  
You have." They said, "We want a king."  
And Samuel yielded, God gave up His form  
Of aid direct, and yet He aided them, 730  
When Saul was given.

Baal and Ashtoreth,  
Both in conjunction with the fiery Mars,  
Resumed their tactics, and so won the king  
He made peace with Amelek, and received  
Their angel messenger so near his heart  
But David's harp could exorcise it ; and  
At last he fell, with his posterity,  
A victim to Philistia, who uphung  
His armor in the house of Ashtoreth  
In manner of a conqueror subdued. 750  
After came David, wise and powerful,  
Who cleaved to God ; with Ephod he divined,  
To know His will, enlisting heaven's aid  
And Michael's army in the land's behalf.  
The vaunting Jebusites he put to rout,  
And built his house in Zion ; and he slew  
Embattled Philistines, and made a breach,  
By help of God and Michael, like breach  
Of rock in rushing waters, in their ranks



At Baal-perazim ; and, fetching round 760  
 A compass to the rear, what time he heard  
 The angel armies rushing through the tops  
 Of the mulberry trees, he scouted them.  
 Them he subdued ; also, the Moabites,  
 Damascan Syrians, Amelek, Ammon,  
 Edom ; from Euphrates to the sea,  
 And from Damascus e'en to Africa.  
 So David sang the victories of God :  
 " Who smote great nations, and slew mighty kings ;  
 Who teacheth me to war ; and gives the necks 770  
 Of enemies to me. He is my Rock,  
 My Fortress, my Deliverer, my God,  
 My Strength, in whom I trust. He saveth me  
 From my strong enemy. Some put their trust  
 In chariots, and some in cavalry,  
 But we depend upon the name of God,  
 Who sends his angel down and chases them."  
 Truer than Judges, he established sure  
 The people on the land God gave to them,  
 And Mars was beaten : But then Satan came 780  
 And bade him census take, and for his pride,  
 The angel slew his thousands of the tribes,  
 Stopping at Ornan's threshing floor, who saw,  
 The terrific presence : and lo ! Ashtaroth,  
 Showing to David woman's naked charms,  
 For which so many mighty ones have staked  
 Their all, won him, and made his soul a field  
 Of battle, as the land.

And afterward  
 Bewitched their issue (so doth sin find place  
 Of access to the great the weak show not) 790  
 Till Solomon, in lust of thousands, let

His commerce and magnificence and wealth  
 And liberal views, respecting heathen wives,  
 Lead him to sacrifice to Ashtoreth ;  
 Milcoln and Baal he let in the groves,  
 While in the temple he bowed down to God.  
 Thus lost he through his liberality  
 The land for God, which with a struggle fierce  
 Of armies seen and unseen had been won.

Yet now that Baal's hold on Palestine      800  
 Grew lax, came other gods, to take his place ;  
 And Sakkir, the great general of the host  
 Allied, subdued Bel, and the kingdom had  
 Until he met reverse ; for war there was  
 And brawling with bad angels, and before  
 Had Bacchus, from the hills of Attica  
 Moving, won India, as afterward  
 The Macedonian man was to win it.

But since the people wished a king, they had  
 Their fill of him and his oppressive ways.      810  
 His son they asked respite from, but were thrust  
 Away with threats and harshness. Then it came  
 Their king destroyed them ; for ten tribes rebelled,  
 Selecting Jeroboam sovereign,  
 And Israel was divided.

#### Jeroboam

Set images of Apis, Egypt's god,  
 At Bethel and at Dan, declaring, "These  
 The gods are that from Egypt brought you down."  
 Also, the rent land warred against itself  
 And so was weakened ; and the royal line      820

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802. According to a tradition among the Mohammedans, the angel Sakkir usurped Solomon's kingdom, and on being conquered was thrown into Lake Tiberius by way of punishment.

Run out in three reigns, and a new shoot appeared,  
Itself uprooted 'mid intestine war,  
What time Philistia triumphed. Ahab next,  
With Jezebel, sold Israel to sin  
By making them to worship Ashtoreth  
And Baal, abominations glorious  
In pomp, with house of ivory. And God  
Sent him Elijah, and a drouth was sent;  
But Ahab hunted him as a wild beast,  
And he fled to the wilderness, and there  
Was nourished by the birds that took him food,  
And by the cruise of oil that never failed, 830  
And by an angel that supplied him food  
While he lay 'neath the juniper: for God  
Would prove to Israel He was indeed,  
And Baal was powerless. The prophet went  
To Ahab saying, "Let us reason: Call  
The priests of Baal, and let them pray for rain;  
And then will I call on my God for rain,  
And he that answers, let him be thy God."  
And they arranged their altars. All the day 840  
Called Baal's priests, but there was no reply.  
Then in the evening the prophet prayed,  
And fire fell from heaven in their sight,  
And licked the sacrifice and altar up:  
And after rumbling of the chariots  
Of God's hosts in the heaven, lightning flash,  
And copious rainfall. But the king drew off,  
Led by his wicked wife as by the ears,  
And clave to Baal yet, though openly  
Saying, "God is the god, Baal is naught." 850  
For this cause, when he after went to war  
With Syria, God sent to Satan's camp,  
Employed a lying god, and lured him on

To where he met his death ; and wild dogs licked  
 His blood and Jezebel's from ground. Their son  
 Clave yet to Baal, sending furthermore  
 To Ekron, shrine of Beelzebub, for word :  
 Which, given by Elijah, 'gainst his wish,  
 Armies he sent against the seer of God,  
 Whom God defended from the midst of heaven.  
 Pure was Elijah, so pure that the Lord 860  
 Deemed him entitled to the word, "The man  
 That doeth all these things, the same shall live ;"  
 And sending down a troop of charioteers  
 He took him from the heathen up to heaven  
 And endless life. He was the only man,  
 Enoch excepted and that leader meek,  
 Who had such honor—honor not deserved  
 In the entirety, but God exceeds  
 His promise to men.

The kings, begun 870

With idols, cleaved to Baal and Ashtoreth  
 And other evils, growing worse and worse,  
 Till Israel were all idolaters,  
 Without the thousands pure, Elijah saw.  
 Elisha, Hoshea and others came,  
 To keep if possible the people back  
 From brink of heathendom, but all in vain,  
 And though the rushing of a heavenly host  
 Frightened away attacking Syrians, 880  
 Bringing them rescue, still they, like as dogs,  
 Returned to lick their vomit, and left God.  
 And finally Jehovah gave up war,  
 Yielding ten tribes to enemies. Mars came  
 With the Assyrians and drave them off.  
 Eastward they wandered, while the angels led,

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850. II. Kings i. 12-16,

878. II. Kings vii. 6.

As erst from Egypt, to Euphrate's mouth,  
 Where God dried up the waters, as the sea  
 Before them all at that time, and they passed  
 Through to a land unknown among the tribes,  
 The land of Arsareth unknown to us, 890  
 Where, rid of tempters, they might worship God.  
 But all men saw was that they went into  
 The midst of waters, nor were heard of since,  
 Worse lost than the third tribe at Roanoak.  
 As for the land, came men from Babylon,  
 Cuthan and Ava, Sephavaim, and they  
 Possessed it with their heathen practices.

Of Judah it was said, "He shall not pass  
 Till Shiloh come," hence he escaped this lot.  
 But like sin did he do, and like was won 900  
 To evil, idol serving, raising girls  
 For usage, Sodomitish sins, with now and then  
 A partial turning to the Lord. God sent  
 Him prophets teaching, urging him to turn.  
 The prophecies were pictures, which, as men  
 Had never seen the real, were hidden things  
 Until they saw it: truths sealed in a figure:  
 Treasure locked by a time-lock, which at morning  
 The knowing hand might open; spoken things  
 For hearing ears alone; for so God speaks 910  
 And not like men — in wisdom that needs search-  
                                   ing  
 But is its own key. Recreant Israel groaned,  
 But when in Hezekiah they returned,  
 God fought for them, and slew a mighty host

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890. II. Esdras xiii. 40-47. The Israelites are represented as passing into the Euphrates, which dried up before them, to a land [in the center of the earth?] called Arsareth. See Rev. xvi. 12.

914. II. Kings xix. 35.

Of the Assyrians Mars brought against  
Them. Yet worse they grew, and worse,  
Even as Israel had done, until  
The patience of the Lord had reached its bound.  
Then God Himself was stirred against His own,  
Because their sin was grievous, as once 920  
Against the sinners who preceeded them.  
The king of Babylon He brought; with Baal  
He warred against his own, and they were borne  
Away into captivity.

Then Baal  
Rejoiced: "An ally have we in the Lord.  
Michael, we thank thee thou hast turned to ill,  
From God (as thou dost call It), and helped us,  
For so thou seemest wise."

And Michael turned,  
Fearful lest a rebuke would lead to sin.  
When he, however, was before the host 930  
The Son, gentle as a mother's voice, began:  
"Michael, thou think'st Him vanquished at the  
last."

And Michael, starting, said, "Not while we live  
Shall we give o'er." Then said the Son again,  
"Angels, I bade ye fight 'gainst Israel,  
The only people that He had on earth:  
And ye unquestioning did: it shows you well.  
But now when Satan taunts you, you may think  
This His campaign has failed. Nay, 'tis not so;  
But Satan fought for us, not knowing it. 940  
God did but purpose in this age to give  
A people favors, so, if any could,  
They might live free of sin, and live. But lo!  
Satan and Baal have helped us show the world,  
Through Israel held up before them, none  
Can win life by his deeds. For no one did

Save one Elijah, nor did he in truth,  
But had the blessing. The campaign has end."

The other nations all this time were ruled  
By devils, as the rulership proposed 950  
And then compacted made provision for.  
Only there were jars ; and th' god of wine  
Conquered both India and Attica.

And angels said, "If God will give us rule  
We can restore the right upon the earth,  
As God in His rule has made failure of."  
And God said, "Chose you three most powerful."  
And they selected Bacchus, Jupiter  
And Mars. And God said, "I will give  
Each of these a dominion over earth. 960  
Bacchus shall rule first, and if he shall fail,  
Then one reputed son of Jupiter ;  
And if he fail, then shall the god of war  
Have the dominion ; and see what you do."  
And to the loyal ones He further said :  
"These all shall fail, but I have not yet failed,  
Though it seems so ; and I will try, besides  
These gods, Baal and Satan ; and they all  
Shall fail : then will myself succeed.  
After they prove their own futility." 970  
And ending Israel's rule that they might have  
Complete sway, God let fall the crown o' the world  
Upon the king of Babylon, a man  
Strong and enlightened for his time ; and he,  
By Bacchus, conquerer of the East, inspired,  
Thought to establish good by wealth and feasts,  
And after decent length of trial he failed.

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982. Alexander, as well as Julius Cæsar, was fabled to have had Jupiter to father.

Then on the thoughtful and pure Persia was  
 The crown laid, not by God yet by His will ; 980  
 But thought in power waxed gross, and Persia fell.  
 Next warlike vigorous Greece pushed into power  
 Headed by him who was the son of Jove,  
 And gained the world ; but ill was spread with war,  
 And brutes who warred fell into other lusts,  
 Eating and drinking, and their passionate rule  
 Was without reason and soon had an end.  
 Last rose a power diverse from all the rest  
 (Lo, Daniel saw the vision of the beasts,  
 And wrestling Esdras, with full many signs)  
 Vigorous and warlike, strong in arts of peace, 990  
 Learned and well organized, whose rule was force  
 Tempered with cunning and where need be, good ;  
 And Roman rule endured for centuries.  
 Yet all were beastly, and their symbols beasts,  
 And they gave not peace to the world, or ease,  
 Or justice or the things sought : mere experiments  
 God gave to teach men failure, and shall fail  
 And break to shivers as a vessel broken  
 Before He brings His new way and success.

And men arose who thought about the  
 world 1000  
 And time and God and men and what shall be :  
 And curious theories of things they wove.  
 One Leo Tsai drew a figure, half  
 White and half black ; and thus, he said, are things,  
 Cut any way, one half is good, half ill,  
 And ever will be so. And some built up  
 A system of the earth supported by

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1003. Leo Tsai the Chinaman taught by this figure the perpetuity of both evil and good. The same deduction follows Zoroaster's comparison of light with God, darkness with evil ; and with immortal soul dogma. Better than that is the Norseman's idea of Alfader and the golden age.



God-beasts, with Pytha bending over it.  
The Northern races in the Eddas (held  
As given of the gods, and perhaps so) 1010  
Said the creation flowed as from a fount  
Till crystalized in Northern coldness. There  
Ruled three gods ; and Jothunheim, evil one,  
Should bring the whole creation into naught,  
After the present rule was at an end :  
Though after all, the hope was given them  
Alfader would bring in the golden age  
To last forever. And the poets spake,  
More readily inspired, of the place  
Of man's abode, the river, lake, the clouds, 1020  
The manes, and of Hades ; and of things  
Personified that were but natural facts.  
Howbeit, there were true philosophers  
Seeking for truth and with most deep research.  
And as they thought upon the grave, and saw  
How men desired life beyond, what strange  
That, whether they believed or not,  
They not denied for comfort's sake ; and held,  
All, though remote, in every part of earth,  
A deathless soul ? for only by such means 1030  
(To those who of redemption had no word)  
Could such a life be. So when Buddh appeared,  
He as a hermit pondered carefully ;  
And found four truths ; and then he said, " Behold,  
We do not die, I think ; the hidden soul  
Assumes the body that its deeds deserve,  
If evil, then a beast, if good, a man,  
And so we work up to divinity,  
And there arriving, motion, consciousness,  
Anxiety shall cease ; for we have seen 1040  
Good men in woe, and evil men advanced ;  
And where is justice of th' eternal God,  
If this is not reward or punishment

Of previous life? and if in this we do  
Well, then our next shall be more prosperous."  
And Zoroaster said, "The sun in heaven  
Is likeness of the Lord, and He is one ;  
All light is but a spark from that great light.  
Life is a war twixt light and darkness. Let  
Us war the evil, and so draw near God ;" 1050  
And he believed in immortality.  
Confucius gave wise teaching, though he spake  
Nothing of God ; and he taught men to give  
Reverence to sires ; so his followers  
Will scarcely change a custom or a tool  
Handed from old antiquity to them:  
And Socrates spake of the real God,  
And of the lesser gods, and gave his ear  
Unto a dæmon ; yet he sought for truth,  
And though his logic of the future life 1060  
Hath fallen on the church and darkened it,  
He meant the best. And all these men were good  
According to their light. But there were some  
Not seeking so the truth ; and devils played  
That harp most marvelous, the human brain,  
With dæmon music which perverted men.  
From listening in heaven, they divined  
God's purposes, and from the prophecies,  
And sent advance tales to the ears of men  
To make confusion. Of the incarnation 1070  
They counterfeits made in the separate eight  
A god took ; and their lustful work with men  
Called incarnations ; and Redeemers were  
Claimed in the ages by full many maids

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1071. Vashuu, of the Indian pantheon, is said to have been incarnated eight times, as a Savior or helper of men — as a fish, as a tortoise, as a lion and man, as a dwarf (the elephant-headed-wamuna), as a warrior, as a plowman, as Krishua (the shepherd) and as Boodh (the teacher).

Born, an arrogation of the promised One :  
 Alcides of Alceus got by Jove ;  
 Osiris of Ceres, by sire of gods ;  
 Sakia of Maia ; Chrishna of Yasoda ;  
 Zelus the crucified of Celestine ;  
 Xexalcote of Semele ; the great Yu 1080  
 Of Shing-Mon ; Hesus of Mayence.  
 And truly did the angels overshadow  
 Women in lust, impregnating their wombs ;  
 Of Plato it is told ; of Philip's son ;  
 Of Pythagoras ; and of Tamerlane ;  
 Of Chrishna, by Naraan ; of Cæsar, by  
 Jove, in the inner temple of the god.  
 And from the triumvirs of evil gods  
 In eastern lands, they built among mankind  
 Against One God, a trinity ; and aught 1090  
 That would pervert, confuse or hinder men  
 In holding to the true. Janus, the first who sought  
 Worship from men, thought now to higher rise,  
 And set him up as mediator for God  
 And man, in high place of the promised Son.

Judah, defeated by the Lord, was not  
 Yet wholly left. The coming dawn for them  
 Was sighted by a Daniel ; and to him the gates  
 Of morning opened, till the end was seen,  
 And Cyrus, eastern light, shot forth his beams 1100  
 Athwart all Jewry, till the spires and domes  
 Of Zion and Mt. Olivet appeared  
 Against the western sky. The captive Jews  
 In joy returning bore the vessels back  
 And edified again the house of God.  
 And though the devils furious attacked  
 With Greek and Roman them, so part restored,  
 Fighting in air, and running through the streets  
 Visibly, God raised a family to wage

War and retain the land, till Shiloh came,      1110  
 And Michael with angels aided them,  
 And slew the wicked at the temple's porch,  
 And other wonders wrought in earth and sky.  
 For conqueror Alexander bowed  
 Before the Name that told him of success ;  
 And Ptolemy fell before he passed the gate  
 To sack the holy place, fell trembling down ;  
 The royal treasurer who thought to steal  
 The temple's treasures, met the horseman clad  
 In golden armor, and the beating boys      1120  
 Divine, who smote him till he blind grew, saved  
 Therefrom only by intercession of  
 The priests. And for forty days there ran through  
                          streets  
 Of Zion, in the air, horsemen arrayed who warred  
 With pikes, swords and darts. So God wrought  
                          and his hosts.

Then high in heaven the Voice called Gabriel,  
 And spake with him alone, and talked with him.  
 And the high Son of God communed apart.  
 The rumor spread that the Messiah came,  
 For he should come ere Judah's scepter fell :      1130  
 And so the rulers turned to look for day.  
 As beamed this new light over Israel.  
 They gazed on Bethlehem, at Egypt looked,  
 From India and the islands,— yea, from heaven,  
 From the two companies, both good and bad :  
 And dæmons went below and dwelt in men  
 In plenty, incarnation most profane,  
 Awaiting what might come ; and scribes of Jews

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1116-1126. These are Jewish traditions, many of them told in the books of Maccabees, considered canonical by Catholics but apocraphal by Protestants.

Looked for his sudden coming to the court,  
While Israel was ready to take arms 1140  
At his appearing 'gainst the wicked king.  
But gentiles, wearied with the night, and filled  
With hope through Israel, beheld the first  
The day star in the East, and in the glow  
Of early morning sought Jerusalem.

## BOOK VII.

## TWELFTH DAY — THE LABOR OF LOVE.

Scarce had the morning of the Julian day  
Arise on the world, all being still,  
And war's resounding metal now unblown,  
When, 'mid the sound of breakers on the sea,  
Was heard a wailing voice, "Great Pan is dead!"  
And high in heaven weeping was prolonged  
Among the evil angels: who repaired  
Unto the oracles in every land,  
At Delphi and Dodona and all wheres, 10  
To raise the cry with men, "Great Pan is dead!"  
What meant the cry? In heaven suddenly  
The evil angels saw the Son was gone,  
And having read the oracles of God,  
And Gabriel's word to Mary when he cried,  
And she conceived, her hymen yet intact,  
Heard, and perceived the mystery of God  
Was drawing near, they would proclaim to men  
That he who came from heaven as the Son

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5. It is said that at the time of the birth of Christ the world was at peace, that the death of the shepherd god Pan was mysteriously proclaimed on the waters, and that all oracles everywhere suddenly grew silent. Milton makes use of all these incidents in his religious writings.

Was Pan, the shepherd, awkward and deformed.  
 But as they sought the oracles, behold, 20  
 A tremor ran through heaven, and the Voice  
 Cried, "Stay! no longer shall ye feign as me  
 By speaking with a Voice." And they were dumb  
 And thenceforth could not even speak to men  
 Without a medium. The oracles  
 Fell in disuse; and they sought now in men  
 Those who would yield their organs to their use,  
 And speak for them; or seized on men by force,  
 Inducing violence, disordered minds  
 Demonical directed.

The loyal gods 30

Knew that it was accomplished which had sent;  
 Pernicious rumors of migrated souls  
 Among the heathen, giving color for  
 Vashnu's nine incarnations, Alceus' son,  
 Ceres, Maia, Yasoda, Celestine,  
 Chilmahman, Semele, Shingmon, Mayence,  
 And other virgin mothers of a god:  
 For now the Son's life was transfused into  
 A human body lowly, and no more  
 Was he in heaven, but at Bethlehem. 40  
 And knowing this, they sought Judean hills,  
 In jubilate accord, "Hosanna, God!  
 Ye shepherds, he is born in Bethlehem!"  
 Singing, and winding down, a glorious train.  
 Thinking with joy, Now is our triumph near,  
 And Satan's high-blown power must collapse.

When this thing was reported at the court  
 Of Satan, how that 'twas said he was  
 Now on the earth of whom 'twas prophesied  
 He should destroy him with the power of death, 50  
 And how already they were stricken dumb,

He trembled ; and the legions who led off  
Women, from this seed to restore man's bliss,  
And failed therein, before the real seed  
Stared blank and powerless in fright. Not long,  
However, thus. For Satan — was he not  
Created an archangel great in power  
And capable of ruling? — he uprose,  
Murmuring the passage, ... 'With the power of death.'  
If with the power, which is not gainsaid, 60  
Why may we not destroy him, now that he  
Is but a babe? " Then, summoning his lords  
With bugal blast to counsel, in their ears  
Rehearsing all the past, and quoting this  
Fiat of God, with seeming chance for them  
At its conclusion, he built up their hope,  
And courage as a structure upon it,  
And ordered Areus and Tisephone  
To try their skill upon his life. They went,  
And in suspense the hosts still lingered 'round 70  
Their chosen seat, in wild present'ments strong  
Of some impending evil, days on days,  
Save as embasseys crowded to the cave  
To bring back messages; and when they came,  
What eagerness to hear, what fierce tumult!  
Ah, pure Maria, gate through which there came  
The king of glory, tingeing all with hope,  
How little didst thou know of angel troops,  
Great beings good and evil, e'er around  
Thy humble chambers! for thy eyes also 80  
Were sealed to heavenly visions, save as God  
Had opened them to look on Gabriel  
Who hailed thee blessed among Judean maids.  
'Tis often blessed that we do not know:  
For hadst thou seen the machinating three,  
Beholding jealousy with anger hot,



Thou wouldst have feared, oh, Mary, where thou  
 else  
 Didst feel secure and hum thy lullaby.

The loyal angels fell before the Throne,  
 And choired in relief that trial was past, 90  
 And with exuberant feelings born of it,  
 They sang, "Behold He triumphs, and our foes  
 Shall no more mar the beauty of this world,  
 Or hinder us, or boast of Satan's power.  
 How light one feels when burdens are removed !  
 Behold, He triumphs ! Mighty is our God,  
 Who seeth all things, yet is all unseen,  
 Who waiteth and who doth wonders, who  
 Will keep His covenants and work His plans !  
 Praise Him the Wonderful, and let Him rule !" 100

But God made answer : " Angels, messengers,  
 'Tis not as good to rest as to be tried,  
 To have no care, as to be strong and great.  
 It were relief to you to dread no more  
 The foes' acerbity, but 't is not best ;  
 The plan is just begun, and they shall live  
 To see their utter folly and your wisdom  
 Of doing right. Howbeit, for a time  
 Against Messiah they shall wage their war  
 And give you lease of watchfulness, and then 110  
 You shall be further tried before the end."

Wherefore they hung around the cave to watch  
 The enemy, alarmed at each advance.  
 But what was done by those destroying two ?  
 Men could not see them, nor their fierce attack,  
 Their weapons, or repulse, but this they said,  
 Arrived in heaven, to the parliament

Of gods where Satan ruled as king, while all  
 Was noisy with anticipation till  
 Dark Tisiphone arose, when all was still : 120

“I found a gathering, such as might serve  
 To start an epidemic, but they had  
 Complied with laws of cleanliness, enforced  
 In circumcision and the code of God,  
 And are so busied, and the air so pure,  
 It was impossible : nor could I make  
 The usual ills of babes take hold on him.”

And then Areus answered : “Oh, he bears  
 A charmed life. Like in the Dorian tale 130  
 The infant Hercules strangled the serpents  
 Sent to destroy him, so my powers failed  
 Before this infant, more invulnerable  
 Than was Achilles, wounded in the heel.  
 But we forget 'tis Adam's race alone,  
 And we who are rebellious up in heaven,  
 Doomed to destruction, and that here is one  
 Of life unforfeited, differing from all,  
 A human being, yet as Adam was,  
 Sinless, nor subject to sin's penalty. 140  
 How else could he be offered for the race ?  
 For where it otherwise, for his own sin  
 He'd die. But now, as all in one are doomed,  
 According to the proverb, 'Fathers ate  
 Of sour grapes, and child's teeth are on edge ;  
 So all in one may by him be redeemed  
 If that he die : 'tis spoken of the Lord,  
 And we might only forward what is planned,  
 By slaying him ; if he be substitute  
 For all the race, then all would live again, 150  
 And God might plan some mischief from their hands  
 To our own detriment. Or if it be

All are not doomed in Adam, then he can  
Redeem but one, returning life for life,  
Which if he does, destroys our greater foe  
And raises one inferior. Or if  
He means not this, hath he not taken form  
Lower than us instead of as God's son,  
Thus placing us above him? Now, though we  
Are foiled in slaying him, yet have we still 160  
Advantage newly gained. We best had wait."  
And Satan said: "Haste blunders; we will wait."

Since Baal had lost the land and Satan let  
The Roman gods possess it, nor had sought  
Means to restore the ancient order, Baal  
Had nursed rebellion and revenge; and now  
When many of his kith complained and railed  
At Satan for not crushing now the foe  
In human form and babe, th' envious god  
Blew up the sparks and kindled a great fire. 170

Not reasoner cool like Satan was he, but  
A passionate, strong and a vehement god,  
But therein nearer like the general horde,  
Who readier rose as champions for him:  
And now he gained a following and took  
Arms against Satan to o'erthrow his rule.  
Satan he charged with having let the gods  
Break the old compact ratified by all,  
Bacchus and Jove and others; with ambition,  
O'erthrowing old Osirus; with lax deeds, 180  
Permitting God to fight him from his land;  
With giving up the oracles; and now  
With failing to slay that small infant foe.  
So Baal, in lieu of oracles, seized on  
Men, occupying all their faculties,  
Making demoniacs Christ after warred.

And Baal at a head of a great host  
Sent word to Satan : "We will slay thy foe,  
For we are somewhat greater than a babe."  
And they sought Bethlehem and Herod's court, 190  
And Satan smiled and said : "If they slay him,  
It proves him no Messiah, it is well ;  
If they shall slay him not they beat themselves."

Astrologers from Persia journeyed soon  
In search of One the stars gave notice of  
Who, having read in Daniel's seventy weeks,  
They looked for as the king that should be born,  
And sought for naturally in the king's house,  
The court of Herod. When he heard thereof,  
The crafty monarch, though his wife was slain, 200  
And children, by his hand, called in the priests  
That he might learn of this who should be king,  
And honor him. They searched the prophecies,  
And spake of one of David's line who should  
Be born in Bethlehem. "Then go ye there,"  
Spake Herod, "and since God has made him king  
'Tis meet that he should dwell in the king's house ;  
So bring me word, that I may honor him ;"  
Intending in his heart, seared with ill deeds,  
To find the child and put an end to him : 210  
For Baal and his kith inspired this.

But so the magii left, yet in the night,  
And early in the morning from the west  
Approached the village ; and behold the star,  
Appeared above a cave, and in that cave,  
The child was found. Their kingly presents then,  
Of gold and frankincense were lain before  
The heir apparent on the matchless throne  
Of universal power, the cradle and  
A mother's arms. But as they turned to leave

**God intercepted them with messengers                      220**  
**From heaven, commanding them to not return**  
**To Herod, and revealing all his plans.**  
**Shocked, they went back another way.**

When he  
Had word how he was mocked, then Herod thought  
To not be beaten, while he held the power,  
By any machinations (for the zeal  
Of Baal and Jove stirred him), and he made purpose  
Within himself to slay at Bethlehem  
All babes from two years old and under, that  
He might slay Christ, and deputed his men 230  
To set about the work of butchery.

Accordingly at midnight guards stole down  
Around the walls of Bethlehem, and in,  
And to commanding points, there to await  
The time of morning sacrifice. Oh, babes  
And loving mothers, little think ye now  
That night has closed perpetually on your lives.  
Rest easy, mothers with the little ones  
Pressed to your bosoms in the hush of night !  
Sleep on, oh, innocents and sleep forever !      240  
Thou holy child and Mary, sweetly rest  
While that ye may, for in the morning — blood.

“Go in the city, slay from two years old  
And under, all ; spare not.” And so they did :  
They massacred in name of law, and in  
The frenzy born of it they slew all babes  
Both male and female, and all in their blood  
Ravished the women. And the sun arose  
And shone upon the blood, the wind was still  
In sympathy for wailing wives ; and yet  
The daily cares went on, about the court

Was gorged hilarity ; and Baal and the king  
 And Baal's followers rejoiced because  
 The child was dead.

But was he ? ah, no, no.  
 While down the ravine slunk the butcherers  
 Toward Bethlehem. an angel flew from heaven  
 And ordered Joseph for the young child's sake  
 To flee to Egypt, which he did at once,  
 Avoiding the catastrophe. And Set  
 Sent word to Baal at the court of Herod. 260  
 "Great is the Babe. But I and wisdom shall  
 O'ercome him as thou hast not. Wait."  
 And Herod, God didst punish thee. For thou  
 Didst swell to bursting, still emitting stench,  
 More like a dunghill than a king, and thou  
 Didst die reviled and hating thine own self.  
 And Baal blasphemed ; and he said, "Henceforth  
 We war not Satan's foes, we fight for men ;"  
 And all their energies were bent to gain  
 Access with men to rule them, hoping so 270  
 To gain the rule of earth, but contrarywise  
 In violence of effort making those  
 They seized on as their oracles insane.

Satan had counseled this, "Until we know  
 More of the plan, to slay him might foil us ;  
 But Joseph he is poor, and we can keep  
 The child from gaining influence, until  
 Whatever be his mission he must fail,  
 And meantime watch, and act upon the needs ;  
 Or could we tempt him into sin, we thus 280  
 Would make him foe to our great Enemy  
 And gain an ally where we fear repulse.  
 My counsel is to wait." And some did wait,  
 Yet watchfully, and kept him out of school

And busy as a wheelwright (they with power  
To grind him in his poverty that he  
Might lack advantages) till he had passed  
From babyhood to manhood, and had reached  
The age of thirty, yet obscure, unlearned.  
"He at full manhood with no structure planned  
Will hardly build a great life," Satan said, 290  
"And I see not that we have more to fear  
In him than in a million bright youths like  
This man obscure, who if he should aspire  
Looks of the metal to accept a crown  
And be content therewith. What evidence  
Have we that he is Son? If he is thus  
He must be in decadence; God perhaps  
In raising man to heaven has lowered the heaven  
To level of the man." They howe'er watched 300  
His every movement, pleased to see him poor,  
Obscure, retiring, yet fearing that he was  
Too much alone, too thoughtful for their peace.  
Mars also secretly planned violence,  
As though himself were injured and would have  
Revenge for wrong done him, awaiting chance  
To deal in treachery toward his sovereign  
E'en as that potentate had toward his God,  
In slaying against orders in his shop  
The lowly workman, weary and unknown. 310

How fared it with the Man, the Ishie, he  
So humbled from his place in Paradise,  
He used to dream about his former life,  
And plan his future in redeeming men,  
Yet could not find an open avenue  
Wherein to start: for he was grandly formed,  
Such as a man would be but for inroads  
Of sin upon his system, nobly fair,  
And knew his mission, longing for his work,

Yet herein tempted as we mortals are 320  
In finding nothing opening to his feet.  
At twelve years old, in boyish hope, he had  
Declared he must be at his Father's work ;  
Yet he was thirty now, unschooled, unknown,  
And, he had thought, unfit for his great work,  
Yet being fitted : many years to fit  
And one to labor in rounds out a life ;  
Only a thinker, shunning crowded spots,  
Dispised of many as a dolt, unloved,  
According to unusual course, of women. 330

But now the pent-up fire of his soul,  
For which he had collected through the years  
Fuel to feed it, was aroused to hear  
His cousin John in lonely wilderness  
Stirring all Judea with the sudden cry.  
"Prepare, saith God ! I am his Voice to cry,  
Prepare the way for him who is to come !"  
Then Jesus knew his hour had arrived,  
And going forth into the wilderness  
He stood before his cousin ; but John cried 340  
Filled with his prophecy, "Behold the lamb,  
Soon to be offered for the sins of men.  
Of Him I spake. And when the Savior said,  
"Baptize me," "No," he cried, "Unclean am I."  
But Jesus then commanded, and he did.

Now all about the angels were convened ;  
For though the thronging people saw them not,  
Evil and good were ever at his feet  
Eager to know the mystery of God ; 350  
And as he went down in the waves, I think  
Sorrows of death encompassed him, he felt  
The shadow of the cross, the agony  
He by this seal pledged God he would endure



To save the world, and he was sorrowful.  
And coming up, a Voice was heard, which said,  
"My Son thou art, in whom I am well pleased,"  
A figure of a dove flew over him,  
The Spirit poured pure oil upon his head  
And spake, "Thou art anointed, thou art Christ."  
And hearing this Azazel bent his bow, 360  
And sent a shaft invisible to men  
Into his heart, and pain drew up his face.  
Then cheered the devils in a tone that rang  
To heaven upward but not down to earth,  
For they knew death had found a hold on him.  
Yea, he had covenanted — now he stood  
Not as a sinless man, though he was pure,  
But for a race condemned, and death took hold  
And in fierce anger tore him, so in three 370  
Years, all his beauty went, he was a man  
Grown old and stooping down pathetically,  
Grey and more marred than any other man :  
For sin of all the world was laid on him,  
And death and sorrow tortured him away.

Yet then he knew not how to work begin,  
Nor was he ready ; for the Spirit drave  
Him to himself to try him and instruct.

Forth issuing in his unobtrusive way,  
The hope of mankind, silent, stole apart, 380  
Preoccupied with thought of his great work,  
Passing in meditation, ere he knew  
How far he journeyed, to the desert, where  
The great law-giver Moses, who had brought  
The law to earth as through him grace and truth  
Were now to shine, for forty years had walked  
In study and communion with his God,  
And following him the type herein as he,

Free of earth's foibles, could intenser do ;  
 Still eating not for thought, but in the gloom 390  
 The devil threw around him, sorrowful  
 Beyond expression. Death was preying on  
 His vitals ; he the sinless one, thus bore  
 The consequence of sin ; it being true  
 That thus the sins of all the world were lain  
 Upon him ; and he, as did the scape-goat, bore  
 Them to the wilderness. And oh, my soul !  
 Thou craven thing ! if thy poor paltry cares  
 Have often almost crushed thee, what to him  
 Suppose you was the hour when all the weight  
 Of sin by others done fell upon him 400  
 Unused to bearing guilt in any form ?  
 You wonder that he fasted ? Wonder else  
 If he should think of bread to eat until  
 The forty days were finished !

After that

Howbeit, he hungered, for death had begun  
 Its work of wasting ; and, arousing from  
 His reverie he saw the semblance of  
 A lank and half-starved man lain prone before  
 Him ; who awakening as from a sleep,  
 Spake, "Can it be ? The form — the look — the  
 face, 410

They are the same. Oh, sir, thus famished, I  
 Lay down to die, and in my dreams, behold  
 A man stood by me like a son of God,  
 And taking from the stones beneath his feet,  
 Break bread to me, and ate, himself ; and then,  
 Smiting the rock, like Moses, caused a stream  
 To issue therefrom. Sir, thou art the man  
 God hath sent thee to aid me." He replied,  
 In this shape recognizing Satan, who,  
 Since death hath gotten hold, hoped to himself 420

Turn Christ to evil and reruin all,  
"Satan, 'tis said in Scripture man shall not  
Live solely upon bread, but he whose life  
Hangs momentarily upon God, exist  
According to His word, if fed or no.  
Resume thy shape, for thou art recognized."

"Well hast thou spoken," cried the tempter,  
foiled.

"I had forgotten that with sinless eyes,  
Not only I myself but these with me,  
My retinue, were scrutinable to thee. 430  
But thou rememberest that it has been  
Two thousand years since any saw me thus,  
For God hath made a spirit form unseen  
By human searching since the days of Noe,  
As thou dost know. But that was not my purpose.  
I have been thinking of the former times  
When we in heaven were brother unto brother.  
Dost thou recall it? And I'm grieved to see  
Thee here alone and suffering for bread,  
But knew not how to break thy reverie 440  
Until I lighted on this happy feint.  
I did it out of friendship. Oh, I know  
Thou art accustomed to think me a foe,  
And reveling in evil. Well, I have  
Done wrong—I will not palliate the charge—  
But I am sick of evil, and thy friend.  
'Tis useless for me to declare my might;  
Thou knowest I am god of earth. Behold  
Egyptia there; before thee Greece and Rome,  
And all the world—their armies and their store  
(At my disposal, as thou knowest); I, 450  
Unenvious and humbly give thee all,  
Because thy great ambition is to gain  
The world it seems, and in my friendliness,

I, who have gained it, would save thee the work.  
Is it a mean gift? Does it look like I  
Was such a foeman? Let us then be friends —  
Peace is thy nature.”

“Why,” the Lord replied,  
“I can command from heaven at my word  
Armies and powers. I am not so poor 460  
As to be a dependant on thy pomp.  
And thou thyself dost know that I am come  
To put down sin, to do the will of God.  
If therefore, I should make my peace with thee  
Without destroying sin, then I myself  
Would be associate with thee in ill,  
Instead of freeing others of the bane.  
Attempt me not with such smooth sophistry.  
The oracle has said, ‘Serve only God,’  
And therefore there is but one course for me 470  
Namely, the one He has marked out. Thou art  
The greater enemy when playing friend,  
And as I cannot heed thy talk, depart.”

“Thou hast great power, and thou’rt proud of it,  
I see,” replied the devil. “Well, I will not boast,  
Albeit I have won as much as thou,  
And have a following, and do not starve.  
God will sustain thee doubtless, and the troops  
Thou canst command will surely bear thee up  
Lest thou be injured, for the scripture saith 480  
‘They shall sustain thee lest thou dash thy foot  
Against a stone.’ Yet now, I challenge thee  
(Jerusalem in mirage then seemed near,  
And Satan pointed to the temple where  
The tribes had gathered at the yearly Feast)  
I challenge thee to cast thyself from hence,  
For I much doubt the power of thy God

And of thy followers. If that they aid  
Thou shalt be famous and I'll own me beat,  
The royal road to knowledge this shall be ; 490  
But if thou fail, why thou shalt feel thy place,  
And not be so censorious as to spurn  
A favor offered, which will still be thine,  
At thy disposal."

But the Son replied,  
"Satan, thou offerest to submit to me,  
When well thou knowest that I am thy lord,  
And Lord of all thy minions, equally  
As of the angels of the living God.  
And hear me Satan : for presuming thus,  
Thou shalt not have the power, but one of thine  
Shall be thy ruler : it is coming soon. 500  
'Tis policy in thee in double sense.  
I will obey the word, and so must thou.  
'Tis written, 'Thou shalt not tempt the Lord thy  
God :'  
And thou art trying me, thy sovereign ;  
Wherefore, as sovereign I say, depart."

Defeated the arch-adversary fled,  
And angels spotless in their linen robes  
Drew near and ministered to him. So 'twas  
The second Adam passed the fire unscathed, 510  
With equal chances, and his life, which yet  
Had not been forfeited, he might lay down  
As a redemption for the race, all doomed  
In their first representative, and saved  
Through him, the second.

And Satan sped  
Defeated to his capitol in heaven,  
And there immured sat. But Baal contrived



Set lame men leaping, and preach to the poor.  
 So were the words, as yet without the deeds. 550  
 Men were dumbfounded, and arose to quell  
 This heresy and punish his bold words  
 With death, the penalty ; but at that hour  
 The Father aided him with wondrous work  
 To supplement his words, and he escaped.  
 Then he went forward to fulfil his words,  
 And, having wounded Satan, waited not  
 For Baal's pledge, but with authority  
 Commanded of his minions who possessed 560  
 Men to come forth, and they, abject in fear,  
 Obeyed, and Christ rose victor over Baal.  
 And Baal vexed, rushed into open war  
 With Satan ; and a long war ensued ;  
 So that Christ said one time, " From days of John  
 Till now, heaven suffereth violence,  
 And the violent take it ; " and again he said,  
 " Satan I saw as lightning hurled from heaven,"  
 For Baal was gaining ; and again he called  
 Baal the prince of devils, styling him 570  
 At once the prince of flies, as in contempt.

But he had other enemies to wage,  
 And pitying man's sickness, by the power  
 Of bearing it himself he conquered it.  
 And he went forward to fulfil the words ;  
 Dispelling sickness like the fog banks break  
 Before the sunlight, and securing thus  
 A following of impotent, who thronged  
 His pathway, waiting for his look of power

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565-570. Matt. xi. 12. Mark iii. 23. Luke xi. 18. Matt. xii. 24;  
 Mark iii. 22. Baal and Belzebub are, it will generally be conceded, the  
 same; but the latter name means lord of the fly, and there is a peculiar  
 irony in naming Baal in the same breath, the prince of devils and the  
 "lord of flies."

To cure diseases ; and his loving words, 580  
So musical are they, have fallen on  
The centuries, and won away from hell,  
Not one like Orpheus, but thousands. Oh,  
That their music still may touch my soul,  
And bring my life to gentle harmony !  
Oh, that I might have walked with him those years  
Along the seaside, down the mountain path,  
Throughout Samaria, to Galilee ;  
By Hebron, and to Zion, Bethany,  
The mount of Olives ; sweet Gennesseret 590  
Have visited with him, as did the twelve  
He chose from marts and fisheries ! that I  
Had heard his sermons from familiar things,  
While walking by the wayside,— in the ship,—  
Or in the valley, speaking of the birds  
That circled overhead and in the eaves  
Ensconced themselves—the lilies, grass and flowers  
That carpeted the way — the husbandman  
That strowed before them — eagles high above 600  
A neighboring crag ; yea, that I might have seen  
The palaces and customs as he talked  
About the king's son, and the virgins that  
Went forth to meet the bridegroom : better yet,  
Could I have known the mysteries of heaven,  
As he had seen them, it had been so plain  
We must be born again ere ent'ring there —  
Or understood the force of what he said,  
“ He that exalteth self shall be abased.  
But he that humbleth self shall be exalted,” 610  
Shown forth in contrast by our Lord and Satan,  
Then I had understood what now is dark,  
Because the language of another world,  
But plain enough to angels. Then I think  
I'd loved him better, and had never felt  
Weary as I do now of life, now left



His precious teachings and run into sin  
As now I do without a Shepherd. Oh,  
Those walks and sermons! In those long three years  
How the disciples must have learned to love 620  
That teacher sweet, bowed as he was with cares,  
So prayerful, so serene, so freely giving  
The time his nature asked for sleep to those  
He ne'er had seen before — here stretching forth  
A hand to heal the lame, here giving life  
To the poor widow's son, and here anon  
Healing the blind, or in the desert, where  
The crowds had followed him, supplying food.

But did they learn it! Would I've loved him  
more?

Ah, blessed Lord, thou knowest how thy twelve  
Were slow to hear thee; often when thou saidst 630  
What they had learned from rabbis differently,  
How they rebuked thee, and through all the years  
Fearful and doubting looked for thee to strip  
The Roman yoke from them and rule as king.  
Thou knowest how the two, who after went  
The first of twelve to martyrdom, the last  
To leave the world, respectively, drew near  
Requesting earthly honors at thy hand;  
And oh, how it must 've grieved thee to be seen  
In false light by thy followers. Dost know 640  
How all the twelve would gather noble men  
Around thee, thou whose company were poor,  
To gain thee prestige; how when only once  
The people hailed thee, who had raised the dead,  
As riding down the mountain path thou comest  
Near Zion, wishing to confer a crown on thee  
And make thee warrior — blessed Prince of Peace,  
At Salem's temple, — they who followed thee  
Rejoiced because thy time had come, and felt

Ashamed of thee whilst speaking of thy death 650  
And Jebus' falling, since they thought thou shouldst  
Bluster and keep the kingdom offered thee.  
Unselfish men are never understood.  
Thou knowest how thy follow'ng scurried off  
And turned to enemies. Oh, had I known,  
Had I been there? or better know I now?

So little understood — ingratitude  
Crying for more, nor stopping to receive  
His teaching — pressing crowds around — and those  
That claimed to serve God joining against him  
And linking him with hell — how wondrously 660  
Benign and pitiful he was! Sometimes I think  
He tired of it all, his quick insight  
Wounded, and all his finer feelings rent,  
All strained to tension, and desired rest.  
He tried to flee the crowd, but going forth  
They skirted 'round the lake and met him there  
Upon the other side. By Jacob's well  
He set him down to rest, and she who came  
Stirred him to pity and he labored there.  
Retiring to his home, the rabbin came 670  
At night, and he refuted what the Jews  
Believed, that all were spirits, for he said,  
“Ye must be born again.” I think that he  
In his lone musings thought upon the time  
When leaving Zion, out at Bethany  
His company had stopped, and he became  
Acquainted with the three whom ever since  
He so had loved, and where he often bent  
His steps for rest; tracing the mazy course  
Of their acquaintance through their youth, until  
His quiet large-eyed, listening Mary was 680  
In his maturer years so dear a friend  
The thought of her was with him everywhere;

Attempting him, almost, to leave his work  
For quietude; to yearn for riddance of  
The people pulling at him, that he might have rest,  
And know the calm and sweetness of a home—  
Poor man! without a place to lay his head:  
For is it impious to think him man?

His life was grand in what he did forego. 690  
Angels had fallen at beauty: purest love  
Could not deter or swerve him from his course,  
Because he knew his mission and the right:  
Choosing obscurity himself, to aid  
The poor; choosing the thorny way  
That he might find the sufferer to heal;  
Choosing the darkness there to scatter light;  
Seeking the sinners, to imbue with hope  
Dispairing souls: yet with direct keen strokes  
Dismaying cultured men, and spurning toys 700  
They sold their lives for: teaching happiness  
Not in conditions only righteousness,  
And that for all, in every path of life.  
How pure! how lowly! See him on the mount  
At midnight praying; see him in the press  
Stealing from honors that were thrust on him;  
Behold him patiently through Galilee  
Trudging an exile, while the boastful Jews  
To whom he came would slay him. See him, too,  
Sending the seventy to Jewish towns 710  
To warn the chosen, first. Oh, wondrous life,  
Oh, strange beneficence! How sweet, how stern!  
How lowly, how majestic! how hated,  
And how helpful! He was also grand  
In what he conquered: Satan and Baal;  
The devils that fell crying at his feet,

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683. In the Grecian legend Orpheus is alleged to have charmed his wife Euricides from the regions of the dead by his beautiful music.

And begging degradation to the swine ;  
Sickness that fled before him ; yielding earth  
That handed him the thing that he desired ;  
The sea which sought to take his life away,     720  
Stirred to its depths by spirits of the storm,  
But cowered in peace before him at his word ;  
Death that grew roseate at his merest word :  
And he, greater than all these, even he  
Himself he conquered. Where was such an one ?  
But spurning forms, for weaker men love forms,  
He gained the enmity of some ; and lost  
The church by his rebukes and doctrines strange,  
Taught not as men teach ; and his friends estranged  
In seeking not that bauble, pomp of power     730  
(Seeking the higher seemed but trash to them) ;  
So that the world seemed turned against the One,  
And Baal and his kind, this being so,  
Were moved on now to crush him. And behold,  
The Urim said, " 'Tis better that one man  
Die, than that the nation and the heaven-given rites  
Should be annulled ; " and it is said he spake  
Not of himself, but rather prophesied,  
Whence I suppose the devils had his ear.

But at the close of tabernacle feast,     740  
When booths were wilting and the tent ropes loosed,  
And circling people the great Hallal sang,  
With music as at Jericho of old,  
They went down to Siloah, quaffing there,  
And singing, " Ho ! all that thirst, draw near,  
Come to the waters, come ! " and circling priests  
Poured water as a type of Christ's decease ;  
Then rode the Savior gloriously, they sang,  
" Blest be the kingdom of our father David,  
Now to be set up in the name of God ;     750  
Blest be the king that cometh in his name ;

Peace and salvation are come down to earth." And children greeted him, and people spread Their garments in the way as on he rode.

But Jesus took no steps to gain the crown,  
And to the leaders of the church he said,  
“Scribes, Pharisees, hypocrites !” so then  
The church and people both were driven off,  
Or thought so. And his follower Judas saw  
The scribes were minded to put him to death, 760  
And said within himself, He thinketh more  
Of others’ cure than his advancement ; now  
I’ll put his life in jeopardy, and he  
Will rouse to save it as at Nazareth  
When first he taught, and after take the rule ;  
So Judas would betray Christ to the scribes.  
And the scribes bought him. And the night of this  
Auspicious day began to gather round  
Jerusalem. And Jesus talked of his demise,  
And men, eager to inquire of the dead, 770  
Where go they ? asked him not the way he went :  
In sorrowful reproach he said, Ye do not ask,  
Whence goest thou ? But they were busy with  
The kingdom, not his death. Oh, had they asked,  
What light he might have turned upon the grave !  
But still we talk of mysteries, and yet,  
Where we might learn, ask not. And then they  
sang  
A hymn and rose.

Forth from the supper stole  
Jesus at night, through gardens, by old trees    780  
Of cedar, and Siloam, toward his lodging place  
With friends and one he had raised from the dead  
At Bethany. And as he walked he thought,  
“Lo, I must give my all a sacrifice

And go out utterly, and lose the light  
Of heaven and earth, and God and everything."  
And he became exceeding sorrowful.  
And he went forth to pray. And Satan stood  
Before him, saying, "Choose my gift and live.  
Is this a foe's requirement?" and when  
Jesus had said, "Nay, men have all this fate 790  
Unless I die," then Satan said, "Farewell,  
Forever, farewell, I admire thee."  
And Christ could not recall a promise given  
Of life for him, and he knew he must give  
His life, his soul, his all, to ransom man :  
And he sweat drops of blood through agony,  
Still praying, Not my will, but thine,  
Knowing he fainted. And lo ! angels came  
And ministered to him, and said, "Behold 800  
The word saith, Thou shalt not long remain  
In the grave ; and God hath said, Thy life  
For man's life, yes ; but if thou yield it so,  
A higher life I will revive for thee,  
And thy identity shall live again ;  
Howbeit, neither man (for this is lost),  
Nor what thou wert ere having man's estate."

Then Jesus rose, and as, amid the trees  
Lights glimmered, to the little company  
Coming with staves, said, "I am he ; take me."  
And when the apostle smote the servant's ear 810  
Jesus restored the organ. Then led they him  
Away at night, condemning him to death,  
And on a different charge from that they used  
Awoke the Roman officer to get  
Permission for the deed ; and he uprose,  
Though by his wife through angels warned, and  
heard.  
Adjudged not guilty, sending him away with them.

And a highwayman went at liberty  
But he who sinned not was borne off to death. 820

Here is the point of history through which  
The sands each way must rickle, here earth's hope.  
And earth at the great tragedy was shocked,  
Groaning and spewing up her dead, the sun  
Refused to look thereon, and even heaven  
Became profane as temple's veil was rent.  
Here innocence was slain : here bled the Lamb  
Who taketh sins of all the world on him :  
With what corporal pangs it matters not,  
But life went from the Son and he was dead. 830

And Baal sent to Satan : " He is dead,  
For Baal doeth, Satan talketh. Lo,  
I will give thee fair inheritance,  
And will preserve thee therein. Yield or wane,"  
But Satan would not send him a reply.

And Baal and his evil gods prevailed  
Upon the guilty rulers to set watch,  
Lest what was prophesied should be fulfilled  
And Christ arise ; and Baal purposed to  
Recrucify his rival if he rose, 840  
Though he had lives like hydra-heads renewed,  
Till full extermination rivalry  
Would abrogate and set his throne secure.

But all was still. The sun rose in the morn  
And shined between the leaves upon the rock  
Where he had been immured, while quietly  
The city took its wonted course, and by  
Kidron and Olives peacefully crept on  
The caravan as erst. The temple's vail

Replaced shut out unhollowed eyes, before 850  
Which veil the incense rose, and softly burned  
The lamps by the conspiring Levites fed.  
Anon the name of Jesus could be heard  
About the market place, but 'twas as if  
A legend long down-handed, and now fled  
Before another order. Silently  
The eleven stole solitary, or together  
Sat seldom speaking, feeling that the dream  
They long had lived in was all broken now,  
Thinking the past again, recalling words 860  
Of Jesus, wondering how they could bear  
The humble life of fishers any more,  
Without the manhood to attempt to work.  
The Marys meantime, with a woman's way  
Of showing love by works, prepared them spice  
Wherewith to wrap the body of their Lord.  
But all seemed as it had been, Jesus dead,  
The devil and his new confederates, the priests,  
Successful in destroying him.

So till 870

The morning of the third day. Then, behold,  
A little flame appeared before the watch  
Set at the sepulcher, that swelled and grew  
First to a candle, then a morning star,  
A moon then, till it like Shikanah blazed  
And made the dew-drops of the early morn  
Sparkle upon the grass, within the midst  
Of which bright majesty an angel stood  
With six white wings and terrible aspect  
As fire that burned not. The cuirrassed men 880  
Fled from the sight, and dawn stole up the hills.  
With dawn came Magdalene with her spice.  
The stone was rolled away, the angel sat  
Where Christ had lain, who said, The Lord is risen,



And turning, lo! the meek and lowly One  
 Who called her, Mary. How the glad news ran,  
 As up from Olivet the sun broke forth  
 And shot his gladness over all the place!  
 How Cephas and Johannis ran to see!  
 How stirred the pulses of the followers 890  
 Of Jesus at the thought, He lives again!  
 How Baal rose alarumed from his throne,  
 Gasp'd, but spake not, then sank again, o'ercome,  
 And thundered, "Hunt ye him, and slay again."

But low the Voice replied beside him, "Baal,  
 He hath not taken human life again :  
 That he laid down completely. By such death,  
 Standing for Adam who stood for the race  
 And bearing penalty of his, he bought  
 Life for all men; and thou hast aided me. 900  
 But since he gave all, I reward him now  
 And give him other and a higher life  
 The which thou canst not take." And Baal rose  
 And blasphem'd, but the Voice made no reply.  
 To Eblis, though, It spake: "Tell ye your kind,  
 The serpent tempted men to be as gods;  
 Satan said of the dead, he is a god;  
 And lusty angels thought to breed men up  
 To gods, and to that end women embrasure gave.  
 Now, I will take of men in different way. 910  
 And truly make them greater than ye are,  
 And they shall take in heaven the place of all  
 Who not repent." Enraged, the devils gnashed  
 Against the loyal angels, drave them off,  
 And sent the word to God, "We laugh at thee."  
 From this cause though they often furiously  
 Warred on the Christians, so advancing them.

Attesting glorious form such as appeared  
 Upon the mount, the Savior walked abroad

With the two loved ones, yet unknown to them, 920  
So was he changed ; and stood upon the shore  
Unknown of them, till as he brake them bread  
They knew him and he disappeared from sight :  
He came upon them when the doors were locked,  
And said, "Peace to you." Forty days he walked  
With the eleven, opening up their sight,  
And drawing them in holy love to him,  
And strengthened them for future suffering.  
Then he would walk with them upon the mount ;  
And as they walked he spake : "I go away ; 930  
But preach the gospel throughout all the earth,  
Beginning at Jerusalem, that none,  
Even my chosen, say, we had not heard ;  
And that done, I will come again ; be true,  
Be humble ; tarry ye and pray  
In Zion till the Spirit come on you ;  
And he shall comfort you and strengthen you,  
Endue with wisdom, give ye spirit life :  
Nurse that as ye have seen me do till then,  
And so the glory ye shall shortly see 940  
Upon me come, shall quicken you to life."  
Which saying, spreading forth his hands to bless,  
He flamed forth gloriously, his rightful shape  
Now since his resurrection, like a moth  
That quick emits a glory in the night  
(Comparing small to great) beyond the blaze  
Of seraphim or cherub,— while, behold,  
Horses appeared and chariot of fire  
Like that which bore Elijah to the skies.  
And there was cry in heaven, "Be lifted up 950  
Ye everlasting gates, and he shall come  
Who is the king of glory. Who is he ?  
The Lord, mighty and strong, victorious,  
He is the king of glory. Lift ye up,  
Eternal gates ! the king of glory comes.

Who is the king of glory ? This the Lord,  
Lord of the host of heaven, he it is.”  
And he rose from the sight 'mid swelling sound  
Of many harpers, harping on their harps,  
From those who covered faces in the glare, 960  
Rising with light and music like the lark,  
Who when they looked again, passed in a cloud  
In Israel's chariot, shining yet, from sight.

And straight through heaven with its wondering  
hosts,  
Beyond the flight of angel he uprose  
To presence of the One, with whom he was  
Before earth's pillars had been set.

And as  
The angels, lately joyful, upward gazed,  
The Voice spake to them : “Ye had first the throne  
As visible presence ; next my Son was given. 970  
Now will ye be true with no outer sign ?”  
They answered, “Yea.” “Then at the last,” He  
said,  
“Greater reward shall be. In patience wait.”

## BOOK VIII.

## THIRTEENTH DAY — THROUGH THE GOSPEL.

As when a pebble drops into a lake  
And agitates its surface, wave on wave  
Extending shoreward till the whole is moved  
In lessening gyrations and spent force,  
So fell the Spirit on the company  
Of six-score souls who for a fortnight prayed  
In that high chamber in Jerusalem,  
And moved them as the lesser spirit ne'er  
Had moved Bethesda for the health of one,  
But this for good of many. What was wrought 10  
At Babel when speech ceased and men dispersed,  
The Spirit leaving them, or His return  
Was overthrown, revoked, and Christians spake  
Each man in tongue of every other man,  
Praising and glorifying God. Men saw,  
They heard, believed, and in a single day  
The lowly carpenter as felon crushed  
At thirty-three received a thousand strong  
Of followers, which day by day increased.  
And breaking from the customs of the times 20  
Which let the stronger grasp from the weaker hands,  
Protected therein by the governments  
Of devils in the world, they common held

All things, preferring others, toiling each,  
And no man lacking. So, beloved of God,  
They prospered and increased and rent the church,  
Till the Sanhedrin and the ruling Jews,  
Grown jealous and afeared, deemed it were best  
To crush this Way before it had gained force  
Beyond control, and ruined them and theirs, 30  
Supplanting their religion and their means  
Of livelihood. But ye are cognizant  
Of how the chief among their enemies  
Was met before Damascus and struck blind,  
Converted to the Way, and set apart,  
By the directing Spirit, of the twelve,  
In peace of Judas and of Matthias,  
The later chosen ere the Spirit fell,  
At man's discretion, unapproved by Him,  
And now rejected for the chosen Saul. 40  
You are aware how, driven from the land,  
The saints went everywhere and spread the word,  
To Asia minor, to the Isles of Greece,  
Egypt and Ethiopia ; each drop of blood  
Drawn from a Christian's veins appeared to sprout  
And bear a hundred-fold of Christian race.  
You are aware, how, when the Jewish church  
Beset the Way, the followers of the Lord 50  
Drew off reluctantly, and clung to it,  
And harvested through years the grain of it  
Into the Christian garner, till at last  
The people of the Lord, who heard His voice,  
Were gathered from it to the Master's bin.  
Ah, all those years, as Jesus had foresaid,  
The harvest it was great, the laborers few ;  
But he increased, he gathered all his own ;  
And then the bolt fell. Let Josephus speak. 60  
Women were ravished, pestilence prevailed,  
The famine came ; and like the creatures 'neath

The tower of Silome, all men died,  
 As Jesus had predicted, violently.  
 Zion, oh, Zion, thou art desolate !  
 That lowly carpenter thou didst dispise,  
 He hath prevailed ; and devils through thy streets  
 Stride madly shrieking, flying out of fear,  
 Horsemen and infantry ; while all thy sons  
 Are carried to captivity away, 70  
 Dispersed among the nations here and there,  
 A broken remnant. Oh, thou mighty Dives,  
 Exulting and delighted with good things,  
 To this condition perished, while the blind  
 Who ate thy crumbs to Abraham's sure heart  
 Carried, is rich, thou art in agony.

'Twas Baal's triumph, when, having driven  
 His enemy to earth, him he pursued  
 Visibly in Jebus ; and he gained the crown,  
 Stripped Satan and ruled solely. And he said, 80  
 "Now, warriors, we'll pursue this Way, and end  
 Our other enemy : for energy  
 Will if in time o'ercome all obstacles."  
 And the great army cheered.

Warlike rose the gods,  
 As warlike as their mortal charges had  
 Grown in their tutilage, to slay the few  
 Who had already challenge made to them —  
 Paul on Mars' hill, at Ephesus and Rome.

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69. Josephus relates that 'at the time of the final overthrow of Jerusalem devils were seen running and warring through the streets of the city. In support of the idea that Baal became ruler of the evil angels, besides the Biblical reference to him as the prince of devils, we have the testimony of Wierus, the famous demonographer of the 13th century, who places Baal or Bel as King of devils during or preceding the dark ages, representing him as having conquered Satan, much as stated in this book.

Waged they the battle, using, since they could 90  
 Not war with their own hands, the arms of kings ;  
 And through the iron kingdom all the twelve,  
 Pursued and hated, were, save one, cut off  
 In violence, scourged, buffeted, shipwrecked,  
 With all their following, on every shore :  
 Stoned were they, crucified, asunder sawn,  
 Burned at the stake to light a pagan feast,  
 Tempted, beheaded : wandering abroad  
 In sheepskins and in goatskins, destitute,  
 Afflicted and tormented ; hiding in 100  
 The deserts and the mountains, caves and dens,  
 But sought out, even by those they loved the best :  
 To catacombs and graves fled they, and in  
 The deep woods, there at night to worship God,  
 But Attica's wood gods sought diligent  
 And put them to the rack : they fled away  
 To Angland, where the Druids held rural rites  
 Beneath the mistletoe, and yearly sailed  
 The spirits westward to the unknown land,  
 But preaching here, their wake was tracked with  
 light 110  
 And they were apprehended. They were slain  
 And hunted as wild beasts, from Stephen down  
 To Smyrna's angel, hoary Polycarp,  
 By Nero, the brute Roman, Clandius,  
 Trajan and many others.

Yet think not  
 The Christians in this tourney worsted were :  
 Dispersed, they spread the word ; when slain, their  
 blood  
 Bore others, not the kind but like unto  
 The hydras head renewing of old times.  
 Moreover, when the twelve were in the cells 120  
 In leisure and at prayer, the Lord appeared,

And they directed letters to the saints ;  
 Paul in the wilderness, like Moses, schooled  
 Ere he began his work, was caught to heaven,  
 The third and last condition of the heaven,  
 And heard of what he understood and wrote,  
 And what it was not lawful to make known ;  
 Peter in prison, by the angel helped,  
 Too was instructed by him ; the beloved,  
 Banished to Patmos, heard his Master's voice, 130  
 Saw wondrous visions of the future days,  
 And things yet sealed, unsaid : in leisure hours,  
 Although that leisure was in stocks and chains,  
 The eight wrote from their knowledge so obtained,  
 Largely in precept, how to live the life  
 And gain the kingdom, and in part about  
 The future events and the dawn of light,  
 Christ's second coming.

And could such as we  
 Have been with them in chambers where the days  
 Of all futurity are kept concealed, 140  
 We would have understood where now we ask,  
 Or asking had a fuller answer than we have.  
 Lord, if in Adam all were doomed to death,  
 Thence ransomed by the second Adam, why,  
 Since he has paid the price, do they not live ?  
 " True he has purchased them, and has the right  
 To an immediate release of all  
 From death's dominions ; but we stave the time  
 To grant a grace which man once vainly dreamed,  
 Namely, to be as gods : ye know, a host 150  
 Of angels fell, and left their first estate  
 Whoring for earth ; the place they occupied  
 I mean to fill with loyal ones of men :  
 Nor only as the gods, but greater they,  
 Consorts of Christ, the Bride mysterious,



And his companion who is over all :  
 As Isaac's bride, from a far country brought ;  
 As Adam's bride that came from out his side ;  
 Made spirit they from flesh the Son once wore,  
 Given for them ; the first fruits they ; the gold, 160  
 Untarnishable, having life themselves,  
 Not needing sustenance. The plan is like  
 The temple, framed away, and fitted there  
 Without a sound of toil : dug from the earth,  
 And fitted in the heaven without hands :  
 And the chief stone, rejected, is my Son."  
 Lord, of the Jews? "They were the ones I chose  
 And gave them preference in knowing me ;  
 But they reject the honor ; and this leaves  
 The offer open unto all the world, 170  
 Lest any cry, 'tis partiality."  
 How may we gain it, Lord? "The way is faith.  
 Ye are not angels ; if ye would be so,  
 Ye must be born again, of spirit born  
 If that ye would be spirits : not indeed  
 Part spirit and part man, as some have thought,  
 But made anew ; and being born anew,  
 Children ye are, and of such are the few  
 Who shall attain the glory. First, accede  
 To him who purchased you, who will thereat 189  
 Pass sentence, justify, adjudge you have  
 Right to the life he purchased : then this life  
 Ye may lay down a living sacrifice,  
 To gain the higher and the heavenly life :  
 On doing which, to speak it to your ears  
 So you can hear, the Spirit will descend  
 And fill your mortal bodies as a womb  
 With foetus of the new life, which, if kept,  
 Nurtured and guarded, shall develop so  
 'Twill come to birth and be a spirit indeed, 190  
 A new creation wherein your forfeit life

Shall find a lodgment — bartered flesh for this.  
How to develop it these precepts tell.”  
Shall many turn? “Many shall be called,  
Few chosen: for we choose the ones whose trial  
Reveals those virtues that we wish in men,  
And only those: since immortality  
Life in themselves, which is a higher place  
Than even angels have, shall be to them,  
To trust the doubtful would be hazardous. 200  
Only the few shall find the way to life;  
For only a few places are to fill;  
And when the few have found it, then the end,  
When men shall be returned where Adam was.”  
Who takes the vows of Christian on himself  
Takes hard curriculum. For other men,  
God means they shall learn only of two things  
And all learn them, however varied  
Their lives may be: That any sin is evil, 210  
And righteousness and truth are good. To learn  
Is more than to assent; and all learn these.  
Whatever else they gain, as ideas, habits,  
Is property or trumpery they take  
Along with them; these are the Master’s lessons.  
And is it strange that men were zealous then,  
And passed through flame, in sword and sacrifice,  
Knowing that glory was within their grasp  
If human life was ended, failure else?  
Who could deter you fighting for this crown?  
Ah, he who crushed them opened pearly gates; 220  
Light from the Throne streamed on them as they  
died:  
And seeing them so dying, others read  
The people’s bible, Christians, and arose  
To glorify God, till His cause marched on  
Amid the very fires.

And Satan, now  
Waned and bereft, smiled at the fury which  
Baal displayed. And smiling, with himself  
He held communion on this wise, with mind  
Intent to gain by craft what he with pomp  
Of war had lost : " Wisdom wields a blade 230  
Keener than violence ; and while they war  
With spears, their enemies by argument  
Gain of their forces. Nor do this alone,  
But by the oracles in losing life  
They gain the very spirit life they seek :  
Therefore are Christians stronger far than Baal :  
And if I can make them allies, then they  
Will help me crush my enemy. I may,  
I think, advance this Way, wearied with long  
Waiting for Christ, to set his kingdom up, 240  
By setting kingdom in the world for him —  
Which, as he is not here, nor now will rule,  
Being my movement, will be my realm alone,  
Instead of Christendom—and so I may  
Gain rule in all the earth ; and I by this  
May gain what I have lost. How best proceed  
To make them serve me as the call on Christ ?  
The world believes in immortality.  
And these men teaching all may live again,  
May be confounded, if the world accept 250  
Their teaching, yet admit immortal soul.  
That being done, no ransom need they ; for  
They live without a ransom ; and whereas  
They speak of death, and to immortals death  
Is but a sound, a substitute for death  
In endless torture I may weave, and so  
Blacken my Foe. So, yielding, I shall win.  
Let me draw them who follow in this Way  
The Prince of peace, draw them to point of war :  
For though they not retaliate, I hold 260

For proper spoil we might induce such stir :  
Then if for strictness we cause lassitude,  
Persuading them heaven is not so hard to gain,  
Therein we win. And that most fatal thing  
To purposed rulership, which holds all things  
God's for a common use, we must o'erthrow,  
And how ? Why, to the liar Peter spake,  
'It is not necessary to do so,'  
And he gave Peter, spokesman of the twelve,  
The keys, so that, by having one succeed 270  
Him, and speak bold, we may succeed.  
Reason wins more than force, and reason can  
Cover most grievous faults. So shall we win  
By reason, as becomes us, not like brutes."

Already had full many on the word  
Of Peter, 'Ye need not,' returned to hold  
Of things in competition (which is war)  
Instead of common ; and as they were tried,  
And had no certain scripture, they grew ripe  
For one to be there head and conquer peace. 280  
And when before the Christian pagan Set  
The cross in dreams showed, blazed on with light,  
'Conquer by this,' and he assumed to reign,  
Men acquiesced, they were so previously  
Wearied with struggling. He the Sabbath changed,  
And brought in heathen thoughts ; but men, in that  
He gave them rest, refusing him not. And last  
The Pope and ruling Father of the world  
Was given seat upon the hills of Rome,  
And from this throne he as the Son on earth 290  
Began to rule, and set a kingdom up  
Bloody and evil, but that till this day  
Is known as Christendom. Him Satan ruled  
Wisely with craft : and he made kings to rule,  
And ruled with iron, beating down the poor ;

And some high rose above the mass as lords :  
And taking up the sword in name of Christ,  
They conquered peoples for the Prince of peace,  
And conquering for him, lost for him : and they  
So anxious grew for converts that they lost 300  
The rite, and sprinkled rivers full ; and this  
Mass unconverted leavened all the church,  
And morals grew lax as the rule severe ;  
And as the people durst not read the word  
(The pope so eager that united rule  
Might without murmur on the world take hold  
And Satan sanctioning this blotting out  
All leadership of Christ) men ignorant grew  
Of what the Bible taught, and fell to thoughts  
Of superstition. Christians studying 310  
The Grecian and the Roman art and verse,  
Accepted isms there, immortal soul,  
Hades and purgatory, needful isms  
Where none might truly die ; and they set up  
Shrines for the saints in lieu of statued gods,  
The pagan Sunday for the Sabbath day.  
The Valentine for feast of Luprecal,  
Thinking they so were but retaining truth  
The pagans held, but else subverting truth.  
And to establish the sole reign of Pope 320  
(Vicegerent of the Lord, they said) they now  
Grew cruel, as they ignorant from lack  
Of study grew, and implements of torture were  
Invented to compel men to accede.  
So rose the church to power, and so fell  
The inner grace, amid a world baptized.  
Yet in all this so wisely Satan wrought  
Baal suspected not, or else ignored ;  
For did not he, Beelzebub, bare rule  
And have his legions and his following. 330  
While Satan now without a vassal walked,

Ill-favored, as Baal taught, openly with men?  
 What then was all this movement on his part?  
 For Baal's discernment, piercing not the mask  
 Of Satan in the Pope, yet saw in him  
 No real gain for Christ, and so returned  
 To revel and enjoyment of his state :  
 Nor cared he to rule much, but just to keep  
 Emoluments of rulership ; for he  
 Gave reins to the depraved, and they in men 340  
 Took place again, and truly there were wrought  
 Wonders and miracles, and men there were  
 Demonical, and wizards, and much else  
 Records tell of but our wiseacres doubt.

Yet Janus-faced was Satan : for he wrought  
 Of universal sole reign ; and while still  
 Perverting to his use the Christian name  
 He now convoked aid of the border gods,  
 In broils imbrued but strong, to overthrow  
 The Roman gods, and even Baal engaged 350  
 Else Belus, as against Christ to arise  
 And join against Rome. Soon the wave of war  
 To sweep the Roman ideas to the sea  
 Welled from the North : for Satan had dispatched  
 Covert reports unto the border gods,  
 To frosty Woden and to passionate Thor,  
 Who fiery arose, and from the North poured down,  
 With race of man before them swept, as waves  
 Before the invisible wind, while following  
 Impulse and viking bards demon inspired. 360  
 The German tribes came down — Gauls, Vandals,  
 Picts

And Saxons — poured on Roman shores, and beat  
 The bulwarks of old order — with the shapes  
 Smooth, white, luxurious, — to ruinous piles.  
 Then in defense, Christian and Roman mixed ;  
 And there was war on earth, and in the heaven

The Roman and the German gods at war.  
 On the recoil the barbarous tide bore off  
 Relics of Christendom, till half o'er rode  
 By Christian as then was with Roman mixed, 370  
 And this mixed mass with other isms was mixed :  
 The frost North melted as an iceberg blown  
 In sunny Southern climes ; the viking bards,  
 Harsh, yielded to soft ideal troubadours ;  
 But as the icebergs in the Arctic stream  
 Borne southward cool the sea, make seasons late,  
 And start Newfoundland's fog, so they induced  
 Harsh passions for fine arts, for Christian view  
 Mixed fog, and backwardness to all the land.

The loyal angels as the evil ones 380  
 Began their campaign, knelt supine and prayed  
 Before the mercy seat. " Lo ! men and bad  
 Angels debauched Thy Israel, and last  
 Drave them to exile ; and now evil plans  
 Both to debauch and ruin Thy new sons :  
 Therefore we pray Thee, bid us teach aright,  
 And war their machinations." But replied  
 The Voice appealed to : " No, do ye not so.  
 Men have the written word which they who will  
 May search, and know the truth ; and such as do  
 The present Spirit will enlighten well 390  
 Invisibly, the Voice that speaks to souls.  
 I wish not to compel men : they, as you,  
 Are in my image, in that you can think  
 After my thoughts, and reason, and then choose :  
 I make you not less than I made at first  
 By ending your volition : they must choose.  
 But being in turmoil, people with people shall  
 Mix, and others hear who had not heard the word  
 Save for this effort : so I bid you wait. 400  
 Baal unwittingly still does my will

In spreading invitations : for the world  
Must hear ere peace I bring, lest some say, ' We  
Had never heard ; ' and evil bids them hear."

Learning of this, Baal's company induced  
The church, embargo, interdiction, ban,  
To lay upon the scriptures ; so that they  
In power, alone might read, expound, and keep  
Ascendency. And Baal sent among  
The loyal angels blasphemy : " For God: 410  
Doth Baal aid Thee ? well, he hath the world,  
And Thou, poor God, mayst be his pensioner."

Then stirred Set jealousies among his kind,  
And set them to devouring ; and used  
Christians who held to One, as instruments  
Toward banishing his rivals, to intent  
Of sole and universal reign. Mars and Jove  
And all the Southern gods in war's emprise  
'Gainst Thor and Baal and Woden and the North  
Were pitted, and against them all, the church 420  
(Not knowingly an ally of the head  
Of evil, yet assisting), till the lesser gods,  
By revelry debauched, began to fall  
Before the hardy genius, reaching far  
Above that Frenchman's, of the schemer, Set.

To Egypt he next went, still all obscure,  
With a new plot, unto a pensive man  
Praying to Allah ; he called out his name.  
" 'Tis demons speak," said he. But when again  
He called, he listened, and he said, " Behold, 430

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430 At the time of Mohammed the Arabians worshiped many things, especially female deities, known as "daughters of God;" the stars of heaven; Al Uzza, a sacred tree; Wadd, Sawa, Yaghuth, Yank and Nasr, antediluvian idols, Sawa being a woman's form, rescued after the flood from the depths of the ocean by the devil; Yaghuth and



The world about, that men to stock and stone  
 Bow, to the black stone of Abraham, to shapes  
 Of beasts that are not gods: behold, the men  
 Of Christians teach, God is not one, but three,  
 Now, go thou, say, 'The Lord our God is one,  
 And is no idol, worship Him.' For so  
 Satan desired first all reverence  
 For minor gods to quench, and then himself  
 Put in the niche whence they had fallen out.  
 Then rose Mohammed preaching: and when he  
 Made war, Satan on his part waged, with what 440  
 Small force Baal gave him as a retenue,  
 From Hiazum fighting, at Honeim and Bedr;  
 And soon Mohammed drave all idols from  
 His country, as foretold. And when he died, he  
 grew.

His fiery zealots, children of the sun,  
 Began to move on toward the North, and as  
 The sun melts snow they melted down the North  
 Before them. First from victorious Baal,  
 And Jove, they took the land of Palestine; 450  
 For Satan in the Moslems quietly  
 Was honeycombing into point of danger  
 The seat of Baal, who still foolishly  
 Esteemed it naught, of man, he rich enough  
 To bear the loss; and eastwardly also,  
 Deposing such as Zoraster left  
 Till images adored by men were scourged,  
 The Sword of God hewed onward, beating down  
 The oligarchy old, uniting men

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Yank, two oracular images; and the Caaba, "the black stone of Abraham," which was once white, but became black because of the sins of men. It is toward the location of this Caaba at Mecca that Mohammedans yet turn in praying.

442. Angels, says the Koran, assisted Mohammed at Bedr, and rode black and white horses in the fray. Gabriel assisted Mohammed at Giber with 3,000 angels, says tradition; his horse there was named Hiazum.

In one. To Turkey's gate, and Rome, 460  
 And to Morocco and Hispania  
 (Through the hid passage 'neath th' dangerous  
     strait)  
 Fast moved the sons of Ishmael, with war  
 And frenzied impulse irresistible,  
 Both men and gods deposing, till the Cid  
 And Charlemagne stood up and bade them stay.  
 By argument of Christians and the sword  
 Of Islam,† fell the Roman deities  
 And German, and the Breton gods and Gael  
 (After St. Patrick drove the serpents off) 470  
 And all the Eastern gods, in disrepute,  
 Till reigned they not in worship tendered them.

And in that age of passions there grew war  
 In heaven, evil with evil angels, god with god,  
 Broils, plots, rebellions, prisoners, the trial  
 By ordeal, tortures, rage rampant. But then,  
 The time not having come, they could not kill  
 In secret Satan, as earthly men slew kings,

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462. There is a tradition to the effect that formerly there was a passage known, and utilized by Moslems in their warfare, under the sea from Africa to Gibraltar.

†Islam means entire devotement to God. The Mohammedans fall of the prize because of wrong conceptions of his character. So do many Christians. Let us believe the way to get through heaven is through Islam — entire consecration. Most Christian bodies teach this devotement near enough correctly to inspire availing effort; yet I think it can scarcely be overdone in entireness of effort. The sanctified one must forego earthly pleasures to gain heavenly treasures; must obey God always, since on condition of his success he is to be given eternal life — a dangerous thing without perfect obedience; must learn to aid others, because his position hereafter will be that of king and priest, to minister, counsel, aid. He must have character whom God would honor. Death-bed repentance never bears to heaven; though justification at any time places man in a better relation to God than he was without it. "Being justified, he has peace." The dying thief was not promised heaven, but Paradise — when restored. Not "To-day," but Jesus saith unto him this day, "Thou shalt be with me in Paradise."

Untying Gordian knots with swords ; and paled  
The glory of the lesser gods unto 480  
The last quarter, waning till in night it ceased :  
While, as the sun that puts the planets out,  
Rose Satan glorious. As pinioned boas  
That rise their huge length and in strength whip  
down,  
Then struggle, cease, and shiver their huge length,  
And last the tail sole lives till sets the sun,  
So struggled they, then weaker in their throes,  
And last in Satan's grip grew seville, limp,  
But tremor showing life. So at the last  
Reigned Satan sole, and his companions once 490  
Were under him as vassals. It was then  
Old order on the earth was broke : for as  
The waves of sea move like the winds of heaven,  
Compelling action in that upper world  
Likely affected earth. Not mine to sing  
Of earth that as a sea in tempest rolled,  
First one wave, crested with the great, blown high,  
Then other, following swift. But glorious  
Deeds appertained unto this storm, great names,  
Mighty and strong toils, pangs intolerable 500  
For men, who learned of evil, what it did,  
Yet could not save themselves. See for yourselves,  
For I must on. And at the last, the earth  
Was as the heavens : all but one were slaves.  
On earth were broken kingdoms where the lords  
And petty chieftains, feebly to the kings  
Allied, their vassals held, who were but slaves  
Of war and robbery : and kings were slaves  
Of the one ruler with his seat in Rome :  
In heaven the lesser gods confusingly 510  
Called dæmons by mankind like the mixed race,  
Were vassals of their lords, and they of their's,  
But all were slaves of Satan, lord of all :

So he at Rome and he at Smyrna ruled  
Both universal, both as God, supreme.

Still for a time after their flame went out  
The lesser gods were factious, and they toiled  
In the crusades disjointedly, and wrought  
Great deeds as individuals, yet were  
As giants in the night. Behold, they brought 520  
The age of Faustus, wherein some of them  
Swore service to some men for sake of praise  
And worship coveted, and wrought black arts—  
Riding on casks, on cloaks, on demon horse,  
The necromancer's marvels, wizard arts  
(For such there were, though we may doubt the past)  
That called for laws—the knowing on the Seine  
Things as transpiring at Milan, and men  
Inhabited of devils as of old.  
Them to drive off, men sought the means of charms  
And amulets, and magic such as wise 530  
Solomon when fall'n from God, in intercourse  
With devils, found, virtues of roots and herbs :  
For as all heavenly things have counterparts  
Grosser on earth, the angels in the plants  
Wrought on them, bought or forbade their arts :  
And men on track of truth imagined much.  
So gross, depraved and miserable they grew,  
For the protection of the sex knighthood began  
The work of gallantly which led to love. 540

Consider how the angels true were tried  
Amid these stirring times to keep inert,  
Save individual messengers, and how

514. "Smyrna, where Satan's seat is," Rev. ii. 13.

517. On Mont d'Orr, the night before the battle in which Philip Von Arteveldt was killed, angel warriors were seen, according to popular tradition.

Obedient they were proven, fit for life  
 And honors soon to be : while gaining skill  
 In war from looking on. For thus afar,  
 On turbulence around, below, secure  
 Looked Michael and his legions formidable.  
 And cloth the Voice : " Behold, as Satan hath  
 Driven his fellows from the earth, he so 520  
 Hath fitted earth and heaven for one rule,  
 Which is my will : unwittingly he did  
 My will, and shall yet. Earth's four kingdom's  
                     failed,  
 Baal failed, and Satan too shalt fail, with rule  
 To bring forth righteousness ; and afterward  
 I'll show men without rule shall fail of it :  
 Then bring in my way. Earth I'll now unite,  
 And none shall see me, for I mould all things  
 As potter's clay upon the wheel of time."

And Satan said : " The rule cannot succeed 560  
 With many heads. Give me allegiance,  
 And I, my fellow angels and my friends,  
 As emperor will promote you : seeking not  
 For self, but for the good of men, of you, of all,  
 As one, being but one, can surer do.  
 'Tis knowledge men need. Wisdom awakes  
 The spring from winter's snows ; let us sow light  
 And flowers will bloom and paradise return."

Then they who went for ease of soul to pray  
 Where Jesus died, saw insult to the tomb 570  
 Held by profane hands, and, returning home,  
 Spake of it as an outrage : and arose  
 The hermit, preaching croisade to the land,  
 Till his inflamed breath reached the pontiff's ear  
 And gained his blessing : whether set afloat  
 By upper guidance of good or ill

I do not say, or wholly of mankind,  
But still in God's line for uniting earth.  
Rose nations pagan half, yet Christians called,  
For war, to the intent of rescuing 580  
The Savior's tomb: robbers, illiterate,  
Licentious, wrathful, passionate poured down  
The Rhone and Gniper to the Hellespont,  
Stealing, debauching, starving, sunk so low  
Their emprize they committed to the head  
Of goat and goose: and by the emperor  
Half-hearted welcomed, to the coast they rolled  
And beat audaciously against the strength  
Of rocks with bare hands, falling from each blow.  
Glorious in going: land vied with land to send: 590  
Came the debt-ridden, freed to fight for Christ,  
Came criminals, made pure to fight for Christ  
And loosed therefor, came needy knights and  
strong,  
Yet perished by the shrines along the way,  
Fell in loose broils, in sickness and disease,  
In battle and betrayal, till their ranks  
Deracinated and so feeble grew  
The kingdom they established in the land  
Of beautiful lore had not the strength to stand;  
And back a remnant pitiful returned. 600

To the report of lost Jerusalem  
Was born three knighthood orders: for men now,  
Gaining in Baal's reign license, were released  
Of law and run to riot of war's effort, and sought  
Only adventure, part awake. They rose  
Fierce, petulant, and like a new wave rolled  
Where th' first receded. Led by various  
They in full five emprizes came and rolled  
Like breakers dashing: led by England's king

Audacious, passionate, victorious, 610  
 Feared by the children of the Moslems yet ;  
 By Barbarossa red-beard, who, asleep  
 In Salsberg cave, awakens at a sound,  
 And in a Hohenzollern taking place  
 Strikes yet for fatherland ; by Lewis led,  
 And many others. They were as they went  
 Like mighty clouds of locusts darkening heaven,  
 And clashing armor like their clashing teeth,  
 And like them making desolate the lands  
 They passed into. Intestine war there was, 620  
 Spreading of strife, till all lands were imbroiled :  
 To what extent led on invisibly  
 By factious gods in Set's despite, God knows.

Then rose the people crying, " God will give  
 His kingdom to the children, for He said,  
 ' Of such the kingdom is.' " And children rose,  
 Blessed of their parents, and went forth unarmed,  
 Chanting sweet songs. They fell as spring's sweet  
 flowers 630  
 Along the highway, nipped in the world's cold ways,  
 And they reached not their goal, nor made return.

And war stirred earth, on this pretext, on that,  
 And splendid deeds of blood were done, but not  
 Much was affected. Still the very rage  
 Wearied the gods who blew men to spite Set,  
 And they returned as vassals, and behold.

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610-612. It is said Moslem women are to this day wonted to frighten their little children into obedience by telling them if they disobey King Richard will get them. It is a common legend in Germany that Barbarossa is only slumbering in the Salsberg cave, awaiting Germany's need to rouse and bring her deliverance. It is even told that an adventurous explorer saw the king seated at a table sleeping, his long red beard having grown three times around the table. The story of Rip Van Winkle has much in common with this legend.

Satan sat sole, supreme, as emperor.  
And he now sought to beat from passion's fire  
Shape and a form, and to arrange the earth, 640  
And build on knowledge permanent and sure.  
And where he wrought judge ye : for there were  
times

When loyal angels led men as he led,  
Now that he would unite earth and spread light,  
And men have often angel ministry,  
Evil or good when they esteem it not.  
So failed the crusades. Nothing had been done.  
Had naught been done? Yea, verily. The East  
And West conquered each other. They who went  
Saw that the world was not a neighborhood, 650  
Imbided new thoughts, and came back broader men:  
They who repulsed felt weight of Christian sword,  
Grew less intense, more broad, and heard of Christ  
From other than their prophet uninformed.  
So was the Gospel spread to other lands,  
Lest they might say, " We knew not it was so."  
Thus restless, roving, strong for great emprise,  
Desirous of adventure grew the mass,  
And they who could think, on themselves relied  
And thoughts evolved that shook the world thence-  
forth,  
While men, reliant by the war grown, dared  
Part to accept; though others not forgot 660  
They had been warriors, and put such to death.

Wycliffe and Huss, Ziska and Luthur took  
The word by the usurping pontiff held  
From hands of people, and dared speak their thoughts  
And not the pope's interpretations; they  
Bade people read it; and denounced the sale  
Of pardon in advance for sins designed,  
And other sins the Vatican, three-crowned



Blasphemer, propogated ; and they cried,  
Though warred by worse than devils, apostate church,  
With fire, torture, curses, blasphemies, 670  
Till spite of ordeals and Batholomew  
Night butcheries, men heard and roused and threw  
The more accursed practices aside.  
To aid them came the press, by Guttenberg  
And Faust, who, fearful lest its work  
Should be for evil, yet spread light with it,  
And raised the witnesses slain in the street,  
And set them on their feet to go and teach :  
And teach they did, though she who had the word  
Had grown so vile she burned the word ; and books  
Of priceless value, as two-sided war 680  
Ensued, were burned ; yet books and knowledge  
grew

From press, as when a tree begins to bud  
In spring, storms cannot leafing end.  
And other knowledge came from men who thought,  
To thinking stimulated by long trips  
Of men on war bent. And Galilio  
The heavenly eye made, and the heavens scanned,  
Seeing the stars worlds, and the worlds were round,  
Not serrated : and he was brought before 690  
The council to retract : yet knowledge kept  
Her onward way though he said no, the world  
Did move, the errors of the earth the church,  
Thinking the truth, sought to uphold by force,  
Fell headlong. And Satan now, the more  
To fix his power, assisted at this time,  
That for the present good, in ending all  
Danger and robbery, the governments  
Of earth to form anew ; and they were formed.  
India with gold fields rose before the world, 700  
As exhalation fabulous, and men  
Began to dream of lands of gold : as stone

Of the philosopher was not evolved,  
They sought in exploration voyages  
New regions in the mystic unknown world,  
Fountains of life, ideal governments,  
Lands marvelous; and sailed from Europe far  
Around to India. But as coast-creeping ships  
The stormy cape scarce rounded, came a man 710  
Who, by the scholars that the world was round  
Convinced, boldly from various shores would push  
And westward sail to India. Of him  
And his strange voyage to the western world  
Ye know. But not were East and West to meet  
In universal brotherhood. The East,  
Adventurous, poor and tyrannizing, now flocked  
Westward exploring, seeking treasures rare,  
Rapaciously with arms and treachery  
Trampling the wild West and the timid folk  
Who looked on them as gods, and setting up 720  
The cross upon their corpses. Yea, they heard,  
But hearing were borne down, and many things  
American, like, later, buffalos,  
And auks, to nothingness: for this was given  
To Japheth and not Shem. And over came  
Vermin and weeds, and worse men who trode down  
For Christ, and glutted blood and sought for gold.  
But new food found they for the gold they sought,  
New mighty rivers for the healing fount,  
New oceans calm for Afric's stormy cape, 730  
New continents for India they desired.

Not mine the annals biographical  
Which men hoard, but which nature wipes away  
And has defaced from times remote; but mine  
Annals of thoughts that swayed the world,—of  
streams  
And channels in the earth, not of the waves

Upon the streams that cut the channel out.

The ruling dæmons being now deposed,  
Earth felt the master hand. For Satan said  
In secret counsels of the heart : "The gods 740  
Have hitherto sought out their selfish ends :  
But I will show that Boaster with no form  
That wisdom can from chaos bring out form  
And order ; and, the power of earth mine own,  
I will remove the curse on man. Behold,  
Knowledge shall do it. Man shall be as gods  
And government shall order keep on earth."

To which end tightly were the laws drawn down  
To punish murder and its equal crimes  
Of theft and treason : and the printing press 750  
He let dispense its emanations. Spread  
Knowledge, as commerce good in ships that sailed  
Over the waters went : and knowledge spread  
As new adventurers sought them other lands  
Till the new world was full ; and latterly  
To Africa the dark, down mystic Nile  
Dispite the curse men pushed, and onward still,  
Down Congo to the dark interior,  
To India, and Shinar's ancient land :  
For men increased, and as some higher rose 760  
In lease of much, the poorer crowded were,  
And war or new land was necessity :  
Till at the North Pole, they the open sea,  
And long-lost Paradise, and Israel's home  
In midst of earth, the busy Japheth sought,  
And brushed weak sons of Shem and Ham aside  
To gain him hold on earth. For men grew rich  
And very powerful, and some grew poor ;  
And now the poor considered. And light shone  
Forth from the press that quick dispelled the mists



Morganic made, or plural; and the poor  
Were driven into selling what they had.  
And God's host marveled.

Yet so blow the winds  
Of heaven, none on earth can truth alone 810  
Hold without error; and the church went forth,  
Roman and Protestant, proclaiming God  
Preserving men to torture them, a deed  
Worse than the heathen dreamed the devils did,  
And, being blind by creeds, they led the blind:  
Enough truth only held they to point out  
The track to heaven, and carry through the world  
The invitation, that all nations might  
Have opportunity: and it was said, 820  
"The gospel has been preached in every land."

Then Satan knew the coming of the Lord  
Was soon to be; and he stirred up the kings  
To fit themselves; and sent his minions forth  
As angels to win men, denying God,  
And feigning, when materialized (for now  
The æon-lasting chains began to snap,  
And they with aid, and, after, of themselves,  
Could show themselves to men) that they were  
men  
Who had not truly died: instructing so,  
Falsely, and leading men, to the intent 830  
He might forbid his breaking up the power.

But breath invisible from Him divine  
Blew on the heart of man where vital spark

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852-857. Daniel vii. 20-27; viii. 9-12. II. Edras xiii. James v. 1-7.  
II. Edras xiii. 1-37

Of truth long smouldering lay, and up it flamed  
 Strangely in all the world. The poor observed  
 How they unjustly were kept down; and they  
 Rose discontented, striking, rioting.  
 Them did the governments compel again  
 With violence, for Satan so desired :  
 Yet fought the more, the more the fire burned ;  
 And some declared, the entire world is built 840  
 On chance, not order : structures so upreared  
 We must beat down; and many raised the cry,  
 Down with the governments of wealthy ones!  
 Down with authority !

Hatred is soured love,

As vinegar is but fermented sweets,  
 And in these last days many shall arise  
 To hate and slay, whose hearts were big with love,  
 But by the hideous face of things deformed  
 In rule and church, gave birth to thoughts deform-  
 ed 850

Of anarchy. And anarchy shall spread,  
 In spite of malediction, cruelty.  
 And caricature, shall live and spread through all  
 The nations, with its blood-red badge. It shall  
 Be instrument of God, denying God,  
 And overthrow all nations and the church,  
 And all authority.

Then did the church

Papal unite with nations to control,  
 And was awarded power, and spake out  
 Great threats and blasphemies. And her daughters  
 too 860  
 Forbade the poor the cry, and joined the rich,  
 And later (since their labor had an end  
 When all the nations heard) with Roman joined,

Desirous of power, and spake bold  
The will of Satan.

But Jehovah said,  
The Voice said, cry ! What shall I cry ? Behold,  
I set a vine and Satan grafted in  
A nettle. I had a people, and they were  
To preach to all the world : but they have gone,  
And preached about me lies, and painted me 870  
With devil face ; and now when they have done  
All I desired in them, they seek to rule,  
And take the world by violence. Behold,  
Babylon, Babylon, thou art hurled down,  
Nor nations, with the which thou didst play whore,  
Shall save thee in that day. The end is come,  
The number is complete, the Savior comes.  
Thy work, oh, church, is done ; I cast thee off  
As one would cast a quoit : for thou art grown  
Proud and unworthy ; and upon thy skirts, 880  
And on the nations with whom thou hast mixed,  
Is all the blood of all who ever fell  
By violence in the earth. I will not forget  
Your good and noble deeds, and noble thoughts  
Which are as flowers that came not to fruit,  
I will remember ; and your sins as well.  
You owe them me, and I will see you pay.  
Behold, I come with them. Kings, mighty ones,  
I fight against you, I, almighty, fight.  
Cities shall burn, sewers shall run with blood. 890  
The red flag is my vulture. It shall rise,  
And overthrow and overthrow all rule  
And all authority. Riches shall hide its face  
And be no more in honor ; and the great  
Shall seek to hide in deserts, but the eye  
Of the Almighty will search out his place

And send the vultures. Who can utter it?  
 All, all shall fall : and on the broken world  
 My Christ shall set his throne, and he shall reign.  
 Woe to the rich — wealth is their sole reward ; 900  
 They have it, but it shall not satisfy.  
 Woe to the proud, for they shall be abased.  
 Woe to the full, in last days they shall hunger.  
 Woe to the gay, in last days they shall weep.  
 But blessed are the poor, for unto you  
 Chiefly the kingdom of the Lord shall be ;  
 Blessed the meek, ye shall reign over kings ;  
 Blessed ye hungry, ye shall have your fill ;  
 Blessed ye mourners, comfort soon shall come ;  
 Blessed reviled ones, great reward ye'll have, 910  
 Even success : for right shall take the rule."

Then gathered Satan all his mighty ones  
 In war's array, and Michael and his hosts  
 Were gathered in the heavens ; and they stood  
 Upon the air, as though it was a sea  
 Of glass, and saw the world below in arms,  
 And suddenly a glory settled down  
 Into the heavens ; and glory from below  
 Rose to the heavens, as when a light falls down  
 Into the sea, and seems to double fall. 920  
 And the great Lord appeared, and sat him down

920. In a Corinthian letter Paul says, "The dead in Christ shall rise first." Revelations declares this to be the first resurrection, and that "the rest of the dead lived not till the thousand years were finished." Paul says that "We which are alive and remain \* \* \* shall not prevent (or have precedence over) them which are asleep, for the Lord himself shall descend from heaven \* \* \* and the dead in Christ shall rise first; then we which are alive and remain shall be caught up to get e'en with them in the clouds. (I Thes. iv. 15-17. Matt.) "Flesh and blood cannot inherit the kingdom," so "We shall be changed;" and if spirits are invisible to men why should we, when changed to spirits be visible?" The word, "Every eye shall see" is more properly "recognize;" and while all might recognize a present Christ, it is difficult to understand how each man in the world could be made to see (look on,



Upon the throne of victory prepared.  
 And round the squadrons of the blest were ranged,  
 And downy angel wings shone on the sight  
 Like waves upon the sea, one over one,  
 As far as eye could reach. And from the earth  
 Rose as an exhalation, glory men saw not  
 Of many beings rising from the sea  
 And land in glory greater than the gods,  
 And like unto the Son ; for Paul was there, 930  
 And the Lords twelve (except the erring one)  
 Who fell before his feet and wept for joy ;  
 And he consoled them ; and he sat them down  
 Upon his right and left. And martyrs came,  
 And the obscure who loved, a glorious host,  
 Who fell before the Throne and worthy, cried.  
 And on the throne he shone as jasper stone,  
 And as a sardine ; and as a dias rose  
 An emerald rainbow ; and from out the midst  
 Came thunderings and lightnings and a voice. 940  
 And all the elders sang a song, and cried,  
 " Worthy the Lamb, who hast redeemed us from  
 All nations, tongues and peoples, to make us  
 As kings and priests to reign upon the earth."  
 And angels all replied, ten thousand times  
 Ten thousand and a thousand thousand,  
 " Worthy the Lamb. They shall not hunger now,  
 Nor thirst again, for they have come unto  
 Fountains of water, nor shall thirst again :  
 They may not die, for they excel our kind, 950  
 But they have suffered and are worthy it.  
 And God shall wipe all tears from out their eyes."

him, especially in a brief space of time. Esdras (II. Esdras xiii. 52) speaking of the second advent, says: " Like as thou canst neither seek out nor know the things that are in the deep of the sea, even so can no man upon the earth see my Son, or these that be with him, but in the day time"—or as enlightened. [See note at close of book, " Christ's Glorious Body."]

## BOOK IX.

FOURTEENTH DAY.—MILLEDIUM<sup>1</sup>JUDGMENT.

So was the Lord's advent, in glory great.  
 On earth, men knew it not. Spirit he was,  
 Spirit those with him, which since Noah's day  
 Men have not seen. They went about their ways,  
 Planning great things, feasting and marrying,  
 And scoffing at the promise he should come,  
 "For all is as it evermore hath been,  
 And evermore shall be," said they. The kings  
 Repaired their armor; and the poor men thought,  
 Seeing that money was a rich man's tool, 10  
 That interest, inheritance, and land  
 Tenure, and many things much evil wrought;  
 And being denounced, in secret thought, and drew  
 Away from church and State, from both driven off.  
 And men grew very rich, and boasted much.  
 Fidelity drew off. The womb, that now  
 Was near its end in bearing, wanton waxed,  
 And fealty was not as had been once,  
 Neither was love true; but, as weaker grown,  
 Weak was the later issue of the womb, 20

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20-30. Concerning the signs of the end of the world Jesus (Matt. xxiii.) mentions earthquake, pestilences, famines, wars and rumors of wars, darkening of the sun and moon and obscuration of the stars. In II. Edras vi., 20-24 the signs given are: Untimely births living; prococity of children; fields being razed of crops; spollation of storehouses; war trumpets; sudden drying up of fountains.

Spasmodic ere the regular time, and strange,  
 Fantastical, as hath been prophesied :  
 Moreover, there were other signs in earth.  
 God now began preparing for a change,  
 To build anew the heaven and the earth,  
 And as He wrought, the seasons variable  
 Became, phenomenal in heat and cold,  
 And there were earthquakes' sign of heaven's work,  
 And violent storms more numerous, and things  
 Unheard-of in the atmosphere, and change      30  
 Of zone, and fountains bursting forth  
 In wildernesses, and the drying up  
 Of rivers in a day — all natural  
 In course of His new building marvelous,  
 But in the sight of men phenomenal.  
 A dark night intervenes ere Sabbath rest.

Behold, earth's king says : "Angels who have  
    long  
 Desired to withstand the host of Set,  
 Permit I now will give, prepare yourselves ;  
 For he hath seen and will arouse himself,  
 And plot against men while he wars with us,      40  
 Especially our friends. Proceed you then  
 And guard the men who call upon my name,  
 And seal them with a seal, that as of old  
 Israel escaped while Egypt was in plagues,  
 So these may now, when I shall plague the earth."

Then from between the kingdom of the Lord  
 And Satan, went forth armies four, for Christ,  
 One toward the North, a second to the North,  
 To seal the Jews, preserve them, war for them      50  
 To the intent that they might be restored ;

A third turned South, toward the heathen lands  
To keep out practice of bad deceit  
Satan might instigate : a fourth throughout  
The entire earth, to seal those true to God.  
And where they turned the people saw the world  
Called Christendom was kingdom full of fraud  
And violence, and founded much on wrongs.  
And it was said : The army in the North  
Hath conquered ; and the kingdoms have combined  
And set the Jews again in their own land 60  
And aided them : "for," said they, "we will trade,  
And none can traffic for us at this point  
That would be claimed of all, save these alone."  
Therefore they favorably returned then there,  
And they came in with the signs and wonders great,  
And occupied the land, that bloomed again  
In olden beauty, welcoming smile of God.  
And they set up the temple and the rites,  
According as Ezekiel described ;  
And down the Jordan valley from the sea 70  
Canals were made, to the Dead sea, which was  
Healed thereby, to the gulf of Akaba,  
And waters came up Kidron to the mount  
Whereon Jerusalem was edified,  
So that where was the brook a river rolled.  
There lived the Jews and prospered and grew great,  
Trading for nations and the continents.  
Howbeit, after years, the nations grew  
Jealous and Gog, in German tribes, and Russians,  
Meshech and Tubal, Magog, (Europe's peoples) 80  
Poured down on Zion to subdue the Jews,  
And reap the usury their traffic gained.  
But God wrought for his people wondrously  
As strangely as in Egypt years before,

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74. Ezek. xli. xlii. xliii.

And by Himself defeated all their bands,  
 So that the land for seven full months stank  
 For carcases of those who had been slain;  
 And all the nations knew God was at work  
 When He at Armageddon did this thing.  
 Already there had gone from Satan forth 90  
 An army conquering, arrayed in white,  
 Who went throughout the world to win mankind  
 From God and to his thoughts: and they appeared  
 And spake through mortals, and gave messages,  
 And afterward appeared and marvels wrought.  
 And feigning men they'd seen, they cried, "Behold,  
 The dead, who are not truly dead; nor God  
 Or hell or heaven is; all teach alike:  
 Christian and heathen systems are the same:  
 The soul does not die. Lo! we prove it thee." 100  
 And so the world believed, and listening,  
 And seeing the great wonders, followed Set.

Having so turned the minds of men from God,  
 Satan sent forth an army to destroy  
 The things that were of God, and in their place  
 Set up his government secure: and these  
 Were headed by Apollyon, and were strong  
 In power and in cruelty. They gave  
 Their power to the kings of earth, who rose  
 And trode upon their subjects murmuring 110  
 Till it was as a winepress trodden out:  
 And men desired death to come to them

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85-87. Ezek. xxxviii. xxxix. These barbarians, Arabian legends tell us, having passed the lake Tiberius, which the vanguard of their army will have drunk dry, they harass Jesus and his friends at Jerusalem, until at the prayer of Jesus God miraculously destroys them. For seven months their carcases are an offense, and at the end of that time are borne away by birds sent of God.

90. Rev. vi. 2-3.

104. Rev. vi. 4. ix.



Who had been slain for speaking what they thought  
 Begin to cry, and through the earth their fame  
 Rose saintly, from the four who gave their lives  
 Within that jail in that lake city vast  
 That is a salamander, through the years,  
 A legion ; and the people took their side  
 And suddenly stood up. The church, the kings,  
 Denounced, and trembled, and then fled away :  
 The thrones were overturned, the kings of earth  
 Cried to the strong to hide them, and the rich 150  
 Who had oppressed fled out precipitate  
 In fear, and captains and the mighty men were  
 thrown

Down, as a rock that's hurled into the sea.  
 Then did an angel in the midst of heaven  
 Take up the cry : " Fallen, fallen, fallen !  
 Fallen is Babylon the great, the hold  
 Of every evil spirit, and the house  
 Of devils. For all nations lay with her,  
 And merchants have waxed rich upon her crimes."  
 And all the rich and all the mighty men 160  
 Wailed for the loss of order and their rule  
 Devil descended, and for the rule of church  
 That taught confusion and confused the world.  
 And merchants wailed for her, " We may not now  
 Trade off of others and increase our store !  
 Oh, that the rule is ended ! " And they stood  
 Afar off and wailed bitterly,

And there

Was war in heaven, Michael and his host  
 Warring with Satan and his generals. 170  
 Such war hath not been till that day. They met

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166. Rev. xviii. 9-17. James v. 1-7.

170. Rev. xii. 7-10.

Not in the field with armor as of old,  
With snorting horses and a whirl confused  
Of war, man against man; but in the clouds  
Artillery more terrible than man ere thought  
Belched fire: and the rattle of the guns,  
And smoke and dust, and bursting of huge shells,  
Smashing of forts and towers here and there  
And general horror, warring but with a fire,  
The havoc testified of that great day. 180  
On earth the likeness of the sight was of  
A thunder in the heavens, shock on shock,  
And forked lightnings rattling through the skies.  
And Michael conquered Satan, and cast down  
His palaces that were of old, and hurled  
The devils from the towers to the earth,  
Where fell they, and in wrath among men roamed,  
Because their kingdom was no more. And there  
Arose a cry in heaven, "Rejoice, rejoice,  
Confusion's rule is ended. Holy ones, 190  
Martyrs and prophets of the earth, rejoice;  
For on this rule the blood of all the saints,  
And all who ever perished violently  
Is laid." And there was heard a mighty voice  
As of great people, saying, "Alleluia!  
Salvation, glory, honor, power be  
Unto the Lord our God." "Oh, enemy," cried  
one,  
"Destructions have come to perpetual end,  
And thou art fallen!" Then a mighty cry,  
"The Lord God omnipotent reigns 200  
In room of Satan: and the hour is come  
For marriage of the Lamb; and we shall reign  
With him who purchased us." And one took up  
A stone like a great millstone, cast it down,  
And cried, "Thus toppled Satan's kingdom hence.  
The voice of pipers and of harpers and



Musicians in his palaces no more  
 Shall be heard; nor light of candle more  
 Shall shine therein; for he is at an end."

Then there was peace in heaven for a spell, 210  
 And all the church and all the guests complete  
 Having been called from earth, then they prepared  
 The festival of marriage of the Lamb.  
 Not all over marriage is was that, but what  
 Our marriage symbolizes. Christ and they  
 Whom he had chosen were made one indeed,  
 Nor for a reproduction, but for grace  
 And sweet companionship, the which I fail  
 To find words to express. For many days  
 Their souls united seemed in one long kiss,  
 Wherein they drew the spirit of the Lord,  
 And grander grew in heart and intellect,  
 Nearer divine, and fitted for the work  
 Of mothering an orphan world that soon  
 Would be their charge. Such gentle moving hours,  
 Gracious and filling, is beyond the thought,  
 Too sacred, like our marriage, to be told.  
 Happy are they. Impeccable are they.  
 They do not need to eat and drink (although  
 They may in choice enjoy all fruits that grow) 230  
 For they have life; they are immortal now,  
 They hunger not, they thirst not, but they are  
 As God, eternal, marvels of all time.

But for this space roamed Satan on the earth,  
 Deposed and wrathful, and his hosts broke up  
 In factions, lustful, biting, bitter, harsh,  
 Afflicting men. And as mankind arose  
 And stretched themselves without restraint of laws,  
 Awhile they felt free; but, being cramped too  
 long,

And dæmons being near, to license run 240  
They, and to sin : murder and lust walked forth  
Within the street, and robbery was found  
Among the strong, and weak men were thrust down.  
To greater lengths of ill they went than when  
Rule held a rein on them, though rule so tight  
Held it, it thousands slew ; for license slew  
In murder and assassinations, more.  
And Satan raised a tyrant terrible,  
More brilliant then the Frenchman of the past,  
And with like number, Dijjil, anti-Christ, 250  
Who took the reins and drove mankind as beasts  
Beneath the whip of powder lashing fire,  
In tyranny and iron rule severe ;  
But when he set himself as God, as Christ  
Come for to rule, with all authority  
And power and blasphemy, and showed  
Through Satan marvels, he as suddenly  
As he arose was not ; and rule brake down.  
“So,” when they asked the Son, “they prove that  
they,”

He answered, “ by no rule or lack of rule 260  
Or any way can save themselves. They need  
Rule, but they broke the rule of Set that I  
May set my kingdom up, when they have found,  
They can but fail.” And wise philosophers  
And statesmen good desired to build up  
A rule of equity, but they were spurned,  
And went away dispaired, and hid themselves.  
And men would pass the dead, and sighing say,  
“ Would God that I were even as he is ! ”

Then did the organs wonderful that gave 270  
Two hundred generations to the earth  
Begin to fail ; and yearly as men died

The race grew scarcer. For the number now  
 Was full, and change of earth with jar  
 And earthquake, lightning, storm and wind  
 Required that all life be taken away;  
 And man, according to the sentence passed  
 Of death, began at last to run extinct.

For they who lived, amid the general change  
 And insecurity, saw Day had come, 280  
 And recognized the Son, though they saw not,  
 And some repented, crying upon God ;  
 But many were as lambs before the gale,  
 Trembling and ignorant. Hail and lightning fell  
 (For all these things were signs of God at work,  
 Though how he wrought, I ne'er pretend to say)  
 From heaven, and the green things of the field  
 Were beaten down, and blood was mixed with it,  
 As many died.

The second angel blew  
 The trumpet of his change, and wrought with God,  
 He and his fellows ; and the firmament 290  
 Itself took fire, melted, and went away —  
 The firmament that at the flood was broke  
 Was cast aside, and dropped into the sea ;  
 The cloudy debris that had filled the air  
 For many centuries was now destroyed  
 To make room for new order ; and much sea-life  
 died,  
 As in the ocean tumbled the remains,  
 And there were islands new, built up of it,  
 And there was much blood through the entire earth.  
 Then sounded the third angel, and behold ! 300

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280. Rev. xvi. 1-2

289. Rev. xvi. 8.

The rivers ceased to flow, and springs dried up,  
To make room for return to olden way  
When rain fell not, but from the ground arose  
An exhalation watering every plant:  
And rivers were not, save in circles set,  
Returning whence they came, and seas were not.  
Then sounded the fourth angel, and his host  
Assisted in the change; and smoke arose,  
And smoke of the great change affected heaven,  
That and the building of a firmament 310  
Above the earth, till sun and moon and stars  
Shone with but third their former brilliancy,  
Obscured so. And the angels as they flew  
About their labors, wailed the fate of all  
The inhabitants of earth, save such as bore  
The seal, to not be hurt by any plague.  
Then sounded the fifth angel; and from the air  
As stars descended angels to the earth,  
And made war on the devil and his kind;  
And as they warred mankind in jeopardy 320  
Were weary of their lives, and fiercely fought.

Gaze on the moon and stars; behold, the sun,  
These changing marvels, for you may not long.  
New order doth succeed them. And when earth  
Is fitted with its own light, then the moon,  
Needed no longer as its chandelier,  
May take a larger circuit, lively grow,  
And have a history, not similar,  
But long and full of life as has our earth had. 330

The devil and his angels fiercely warred

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301. Rev. xvi. 4.

308. Rev. xvi. 8-9.

318. Rev. xvi. 10-11.

With angels of the Son, but not prevailed,  
 For they destroy not ; each wounded each,  
 Evil and good, and finally they took  
 The devils prisoners, and chained them up  
 Under restraint of him they long despised,  
 And locked them in a prison all secure,  
 Till time should come when further need of them  
 The Lord of all should have. And some blasphem-  
     ed,  
 And trod their cages like as wild beasts, chained ;  
 And some, affected not, at olden games      340  
 Of lust and evil wrought ; and some in fear  
 Cowered and cried for mercy ; and some fell  
 To wholesome meditation, and reviewed  
 Their sins and what they brought, and from the  
     heart  
 Repented. And the last were profited,  
 But for the others, with their pride and pomp  
 Removed, sin seemed despicable and base,  
 And fouler they than they had ever been.  
 And each with his own thoughts was left alone.  
 And the sixth angel sounded. And behold,      350

The way of the Euphrates was unclosed,  
 The angels who had guarded it removed ;  
 The angels who were bound there for their lust

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351. Rev. xvi. 12. The Arabians say two angels, Harut and Marut, being sent to earth on a mission of the Lord, became enamored of Johara (the planet Venus, or some say a woman) and were forbidden heaven. Having the choice of punishment in this world or the next, they chose the former; and now lie in prison at Babylon till the Judgment Day. There they invisibly teach magic to their devotees. The Persian Magi have the same legend, adding that they are hung up by their feet with their heads down as a part of their punishment. The Jews have a similar legend of the angel Shamhozai, who, having debauched himself with women, repented and hung himself up by the feet as a penance. Revelation (ix. 14) mentions the two angels "Bound by the river Euphrates." II. Esdras xiii. 43-47, please read.

Having their fealty proved, were set at large.  
The womb of earth was opened, and thence came  
The ten tribes who were lost — came to the light  
A nation born in a day. They who had lived  
In that mysterious land extending through  
The earth, the entrance whereof had been sought  
At poles, appeared — long lost to history.  
There had they lived apart from devil trial  
In primitive sweet customs and in peace,  
Yet not without sin, though they were not tried;  
And they had died, and thick their graves were  
there  
Under the earth's surface deep. And if indeed  
The Indians had clambered, as they tell,  
From out this cave to surface of the earth;  
Or if they were Shem's sons, or Isaac's sons,  
I do not say. But now they came indeed 370  
With proof that no man, favored howsoe'er,  
Could by refraining from all evil, gain  
The promise of eternal life. They came  
To share the plagues, to dry up in those parts  
That reproduce, and die; to hear of Christ,  
Submit to him, and trust him for that life.

Then Sijil came, the angel who preserves  
The records of the Lord, and writes it down,  
And in his hand he bore the records here,  
He came to earth, and stood upon the sea 380  
And land, and stretching forth his hand proclaim-  
ed  
And swore by Him who everything hath made

---

365-370. It is a common Indian legend that their ancestors came from the "Mouth of the earth," from caves. These aboriginal races have been variously catagoried as of the Chinese and other Asiatic races; and one fancifully links them with the Saxons, making the word Saxons an abbreviation of the words I-saac's-sons.

And who shall live forever, that at sound  
Of seventh trumpet, when the angel sounds  
That time should be no more, the mystery  
Of God were finished, and all should then be clear.

But sounded not the angel yet. Men died,  
Increasing not, and earth was left devoid  
Of any life, save angels of the clouds  
And essences not hurt of anything, 390  
Fire or water. For, behold, the Lord  
Had greater work to do, and much great change  
That men could not stand: and, condemned to  
death,

He let them die before the work began,  
And turned the world to silence for a time.  
Not silence in the sense of lack of sound,  
But silence in that ear of men heard not.  
For there were earthquakes terrible, and storms  
Of wind and fire, waterspouts cast up,  
Islands thrust from the ocean, mountains rent 400  
And leveled and depressed as little things,  
Seas disappearing — and a roar with all,  
Crashing as of artillery, and war  
Of elements, as at the first when God  
Fashioned the world. For now He wrought again  
Refashioning its shape, rebuilding it,

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395. II. Edras, vii. 26-30: "Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the aforesaid evils shall do wonders. For my son Jesus shall be revealed with those that be with him, and they shall remain and rejoice within four hundred years. After these years shall my Son Christ die, and all men that have life, and the world shall be turned into the old silence seven days, like as in the former judgments (margin, "beginning, so that no man shall remain. And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt." Read on. This is the only prophecy wherein the Messiah is called by name, Jesus.

Preparing it from clod into a sun,  
Casting new mountain ledges, bringing forth  
New marvels in new strata, making new  
Minerals and forms, reducing now 410  
Old order with its laws to order new  
And new laws, yet His own, destroying seas,  
Building another story bright as glass  
Above the earth : and till all this was done  
There was convulsion, storms, resounding shocks,  
Terrific grand sights for the angel hosts  
Who not herein could work but gazed at it  
From far, and marveled at the power of God.  
How long He wrought as we count out His hours  
And call them years, I know not. But a day 420  
To Him in what He doth, is as to us  
A thousand years, and thousand years a day  
To His eternity. And it was said  
“ Behold, ’tis done.”

And what change angels saw !  
Earth fresher was and greener, every part,  
Than olden Paradise, more fair than Ceylon isle,  
Hesperides, Atlantis, or the dreams  
Of men about the fair ; than Dixie land,  
St. Branden’s Isle, the Islands of the Blest,  
Island of seven cities, or the land 430  
Contiguous eastward from the Kaw the Nile  
Valley, the Abyssinian happy vale,  
Than Capri, than the Jordan marge.

And where the sea  
Had erstwhile rolled above two-thirds of earth,  
And over islands sunken, and great lands  
That went down in the waters with all flesh,  
Now there was land, not uninhabitable,  
But all productive past all human dreams,



God having so put life into the soil,  
 Itself renewing as it lived its life 440  
 And never hence to fail. And trees grew up,  
 Some to prodigious height, the exogens  
 And endogens of old, such as men knew  
 And by association loved, and new  
 Forests an Adam new or newly raised  
 Would have to name. And, as of old behold,  
 Blossoms depended from the boughs, of old  
 As catkins or corolla, and fresh buds.  
 Opened to leaves beside them, and leaves hung  
 Full grown, or, having done their work, fell off, 450  
 And with the blossoms and the leaves there hung  
 Rich juicy fruits abundantly, of all  
 Kinds that could tempt the taste.

And flowers and grass,  
 Mosses and plants and cereals were spread  
 Upon the face of earth; and in that new  
 Order, where seasons were not, by the rich  
 And lively fructifying power new given,  
 They grew up every month, and bore the crops  
 More than had annually in other days 460  
 The yield been, in days when earth lay dead  
 And dormant half the time. Now slept it not,  
 But gave new blossoms and new heads of wheat  
 On every day; for nature's bosom burst  
 Spouting with rich milk for her child to be.

And streams and rivers wound among the dales  
 Tinkling and flowing through a circuit rare,

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460. Rev. xxi. 2-20. I call attention to the fact that the New Jerusalem, the bride, is the heavenly part of this picture (xxi. 10), while from Rev. xxi. 24, to Rev. xxii. 5, is a picture of the new earth.

And hence returning cool, to flow again  
The circuit with cool life.

And birds there were  
Singing among the branches, winging far 470  
Up, and about, and living on the fruits  
And umbrage of the wood ; and kine there were,  
And things domestic, munching on the sward :  
Whether of things that for an olden life  
Well spent were so grandly rewarded, or  
Repaid for the suffering they had endured  
Unjustly, now to find the joy they missed,  
I know not : but all pleasant animals  
Were there ; and such as had eat flesh  
Ate flesh no more ; and of that race new made, 480  
And weeds to harass men, they were no more.  
Nor was there rain on earth, as there was none  
Before the flood, but water from the rills  
Exuded in hid sluices and fed life,  
And then returned to do its office work,  
Renewed, and not diminished by the change,  
Rechanged as it had been.

In heaven also  
Was change — though heaven was no more,—  
The broken and upheaved plane was no then more.  
The firmament was built as 'twere of glass, 490  
So pure and fine it was, about the earth —  
A plane whereon were trees and grains and fruits,  
Valleys and mountains ; and where rivers ran,  
Al Cawthar, Tasnim, beauteous Sasabil,  
In banks that were for fineness like the musk,  
The pebbles diamonds, and the water wine

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470. Mohammed believed that the irrational creatures were to be resurrected, that they might have vengeance taken on them for injuries done to each other in their first life.

482. Rev. xxi. 1, "There was no more sea."

Unto the taste, for brightness like as glass,  
 By trees of life and happiness wide spread,  
 In many a mazy circuit: all refined  
 And rarer than the earthly foliage was, 500  
 More beautiful, as air is finer than the earth,  
 Larger, more marvelous. It was a scene,  
 As when in winter on the old time earth  
 (Comparing less to greater) every sprig  
 With crystal coated, glittered in the sun;  
 Or as a long slope set with shady trees  
 And green with grass, down which with shadowy  
 slant

Glinted the sunshine; and each flower bloomed  
 Not in star petals of tints velvet, but in light  
 That shined in colors. It was such a scene 510  
 As for the brightness, the gross eyes of man  
 'Twould dazzle; but to angels it was home,  
 And to the church exalted, though they could  
 Dive through to earth; and once again the Throne  
 Was set in heaven, with the Son thereon.  
 The firmament blazed forth both light and heat  
 To other worlds, just as the sun to us  
 Now on the earth, congenial home of gods;  
 But on the underside it was a shade  
 (As day once shade was, outening the stars) 520  
 That put the sun and moon and all the host  
 Of stars from sight, and lighted earth all wheres,  
 And heated genially in every part;  
 And there was no night; for the light came down  
 Upon the earth from all this firmament  
 That shone upon its every side at once:

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497. The Koran mentions "Rivers of life;" as Al Cawthar, Tasnim, Salsabil; and a wonderful tree, Tuba, fit companion for the Biblical tree of knowledge and tree of life,—this the tree of happiness, a branch of which will reach the abode of every true believer, and be laden with pomegranites, dates or whatever fruits may be desired.

And rivers, flowers, forests of the sky,  
 Valleys and mountain ranges, made variable  
 The colors of the dome built wondrously  
 Above the earth and frescoed in rare taste. 520

I know not by what means God had arranged  
 For man's revivifying, to call forth  
 The body of all creatures from the dust,  
 But now the Son to Israfeel gave word :  
 "The time has come, the men I have redeemed  
 I now will bring again. Sound thou, sound forth  
 The seventh trumpet." And the trumpet rang  
 Against the crystalline, and back recoiled  
 In notes most ravishingly delicate. 530  
 And lo! Marvel of marvels ! All the dead awoke  
 And stood upon their feet, throughout the world.  
 What were they like? Mere flesh, as once before,  
 And each distinguished by his former look,  
 But nobler they in form ; like Adam was  
 Ere sin wrought havoc with the perfect man,  
 So were they all. Not sexual now, as then,  
 The race was finished, and no need of sex ;  
 But grander all, as one would be if two,  
 Both male and female, were made into one :  
 Each individual separate, yet all 540  
 Complete in attributes, as none had been  
 When sex distinguished them : for that which drew  
 Sexes together was a lack to fill.

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521. Mohammed held that the bone os coccygio never decayed, but served as a basis on which the new body was to be built at the resurrection. Previous to the resurrection there is to be a forty days rain, resembling semen, and, impregnated by this, earth is to sprout these seed bones, which will as plants grow up complete bodies. The Jews have a similar legend of the bone luz, except that a dew and not a rain is to vitalize it.

536. "In the resurrection they neither marry nor are given in marriage," says Jesus, Matt. xxii. 30.

Adam was there, and looked upon his sons,  
 Not ant size, but full stature, crowd on crowd  
 Rising beyond sight ; and Eve was there  
 As one who had awakened from a sleep  
 And saw a miracle and could not speak ;  
 And they together drew, and each on each  
 Leaning, they looked, not old, for age was none.  
 The antediluvians were there — great hosts, — 550  
 And those mixed creature, huge of frame, but scarred  
 Of fornications wrought, and human now ;  
 And all the races following were there.  
 The murderer upon his victim looked  
 And blanched ; deceivers everywhere,  
 Thinking themselves discovered, hung their heads.  
 They took the resurrection as a fact,  
 And stood before the Judge, awaiting doom,  
 No man accusing, and no one with words : 560  
 For now their eyes were opened, and they saw  
 Together the high Son, and those with him.  
 The kings looked on the faces of the blest  
 Whom they had martyred, and the poorest seemed  
 Of all that multitude : not one was proud  
 Or felt him mighty in that trying hour.  
 But do not think the world was full of them,

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567. That all who have ever lived could stand on the earth has in the past been a surprising and ridiculous idea to some. Let us suppose that every generation was as numerous as this one, that is, 1,500,000,000 (though scripture tells us one generation consisted of but two; and after they had increased to a multitude, the race was again reduced to nine); and that there have averaged three generations to the century (though men lived once several centuries instead of one, not increasing much till they were hundreds of years old); then we have 180 (centuries) times 1,500,000,000; and it will be found that all this number, allowing a square yard to each, could stand in the State of Missouri. Again, figuring a creature for every second of time for 6,000 years, according to the hypothesis of the poem.

“ Every moment dies a man,

Every moment one is born.”

The same will be found true on this hypothesis.

As many have imagined. For they were  
Two hundred generations, and stood all  
Within a spacious valley of the earth. 570  
Earth shall be large enough to grow for all  
The necessary food : for some were ta'en  
To heavenly place where they have need of none  
Subsistence, but immortal are ; and these  
Are on the earth enlarged two thirds or more  
By drying up the seas, and fruitful vales  
Made of the deserts ; and the yield now is  
In monthly harvests and not annual.

Proclaimed the Son : " People of earth, ye live  
Not of your merit, yet you live, and see 580  
The good things God hath made upon the earth  
That once was once briar grown. For you it is,  
Who will obey His will : but if a man  
Shall wickedly turn from his God and sin,  
Then for that sin he did, sure he shall die.  
God never doth deceive. That which he saith  
He will do. We see Him not, yet He is not masked ;  
We know Him not near, yet He always is,  
Always the same, in every land, to all  
In every age ; and who hath heard His voice, 590  
Whoever he may be, hath heard the true.  
The soul that sinneth, it shall die, saith He,  
And He will know. I pray you do not sin.  
These shall instruct you."

And he turned away  
And wept as he considered them. " I know,"  
Saith he, " the weary way ye trod on earth.  
Tempted ye were, deceived. Ye know of sin :  
It hath been taught you for six thousand years,  
And there is none but know of it. Do right  
And live : it shall be better so to do." 600

And those immortal beings high in power,  
Chosen from earth and true to Christ, went forth  
As priests to teach men, and as kings to rule.  
And men awoke as from a dream, and took,  
Spirit-instructed, up again the words  
Lost at their Babel, and they spake alike  
And understood alike. Yet did they hold  
Each to the language also in the which  
He had been born ; and as these teachers went  
Knowledge increased, and works of olden days 610  
Proven of worth were given to the world  
In that one better language, from all tongues ;  
And men grew wise. But chiefly did they learn  
The way of right, of equity and truth  
And gentleness and justice, till they grew  
Better, all men, than any one had been  
In that bad age when sin was ruling earth ;  
For rule was not of self and force, as once,  
But as that great Russian prince expounded,  
Of yielding and of service, by the ones 620  
Who loved not life so well as they loved truth :  
And now whose sins they did remit, they were  
Remitted, and as priests they healed, as kings  
Advised and counseled, and they ruled without  
An army or police or any force.

Mourners and sufferers in every land,  
Deadened in sense in the dull summer eves  
Of lazy Sabbaths, and in busy weeks  
Burdened and sinning, longing for escape  
From need to sin, and cares, to you I come 630  
With message of encouragement. Ye men  
And wayworn women all constrained and bent  
From the life channel that ye wished to run,  
With finer chords all lacerated, cheer !

And even ye, down-trodden all your lives,  
In meagrest poverty, and from that sense,  
Or from betrayal, ever for revenge  
In a despairing spirit, till ye were  
Seeped in your sin, contaminating all  
With blackened intercourse, although the house  
Of shame or prison walls has been your home, 640  
And though your woes drove you to take your lives,  
There yet is hope, there yet is joy and honor.  
Oh, ye betrayed ones, laboring for men,  
And forced down by a proud authority  
Or rabble crying while they would not hear,  
While your names were cast out as evil, raise  
Your eyes to heaven, ye martyrs, some till yet  
Called criminal, your recompense shall come,  
And your ideal, as it was, or yet 650  
Broadened and bettered, shall be set in place.  
Dreamers, idealists, your time shall come,  
And grossness, finding place in show and pride,  
War, struggle after wealth, shall yield to peace  
And meditation and the nobler thoughts.  
No sufferer, or criminal, no one,  
Shamed, ruined, hopeless, but shall yet rejoice.  
For as ye died in Adam, so in Christ  
Ye are restored to what our father was  
Before transgression, through the great free gift 660  
Of One who suffered, One who ne'er despaired,  
One shunted and spit upon. Think of it all.  
Ye all shall live where there is no more sin,  
No one to wrong you, none to lead astray,  
And having no infirmity, but else  
Perfect as Adam was, in body force,  
In balanced powers of the brain and heart,  
And in the intellect that penetrates

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The dark inane, besides additional  
Knowledge of evil through experience; 670  
And elegantly stammerers may speak.  
And ye may live forever, if ye will,  
If ye will do the right, attempt no ill,  
Oppress no fellow; and ye'll know the right.  
What ! will ye not do right ? have ye not learned  
Evil has never paid you, but is false,  
Unworthy to be followed ? have ye not  
Learned that 'tis best to deal in equity  
During the sojourn of your pilgrimage ?  
Moreover, ye have loved perhaps and lost — 680  
A child, a parent, or a dearer one,  
One of the heart : and it shall be restored :  
Not as a wife or husband, for there is  
No marriage there or sex : the earth being full,  
No need for more ; but as the ties are now  
Strongest between the sexes, then strong ties,  
Stronger by far and dearer than ye knew  
On earth, (for then love sought its opposite  
To round the corners, but now two shall love  
Both perfect) shall be 'tween friend and friend 690  
With nothing to divide ; and as no sex,  
No jealousy if two should love one friend.  
Such sweet communion, unfeigned sympathies  
And splendid hours there shall be, as have  
Been hitherto but mirrored, where man felt  
Something dividing even in embrace.  
This shall be yours. You shall have special friends,  
The same you loved in former life. Again,  
Remember ye shall be on the same earth :  
The hills, the valleys and the lands you'll know,  
And where a change is, it shall be a change 700  
Of an improvement ; for the earth shall yield  
Abundantly to toil, and never fail :  
No frosts shall blight, no drouth or overflow

Shall ruin all ; for then as at the first  
Shall be no season, but serenity,  
And sowing, reaping, fall and spring at once.  
Likewise the crop shall then mature in haste,  
Yielding its increase every month, instead  
Of annual : the leaves whereof shall be 710  
Fraught with medicinal balsam, to heal  
The rising ills of all ; and tropic fruits  
Shall ripen in the grove with evergreen  
On every part of earth.

And whereas once  
Ye had desire to do a certain thing,  
And lacked advantage, or must follow else  
For sake of living, then ye shall have chance  
To do the thing your heart has wished to do :  
If agriculture, that ; if mining, that ;  
If making, operating or inventing what  
Shall metal poems be, machinery, 720  
Then that ; if literature or art, why, them ;  
If printing, it ; for they shall follow trades  
And have their avocations as to day,  
Save that no sinful arts shall then exist,  
And none shall hinder in whatever way  
The right of poorest there, if poor shall be ;  
For poverty and riches both shall cease,  
And general plenty be the order then.

Ye poor of earth, behold now your reward :  
Most of the emperors whose kingdom is 730  
Eternal, from your ranks Jehovah chose.  
For in this cottage, here upon the sea,  
Here in this Bethel God hath been for years  
And centuries preparing for Himself  
The rulers He would have, who heard His voice,  
And in adversity were true and good.

Prov'n worthy then, now wisdom and all things  
 Being given them, with Christ divine to guide,  
 They shall rule justly, even they shall rule.

And they went as an angel with the word, 740  
 The everlasting Gospel, "Fear ye God,  
 Keep His commandments." And in ignorance,  
 Debauched by former habits, found they men  
 And taught them of the right; and they set up  
 A government, where all in equals dwelt,  
 And none owned, and none lacked — a govern-  
 ment

Dreamed of by men, but all impossible  
 Till they all good, all knowing, took the rule;  
 And in the contrast men saw former rule  
 And former ways as shadows of a dream 750  
 Grotesque and horrible: and as they learned,  
 Seeing the worth of right, they as they could  
 Clave to it. But the olden kings and those  
 Who had walked proudly had their minds so bent  
 Contrary that they found it hard. The poor  
 Who in the world had only meagre chance,  
 And those who there desired to do the right  
 Found their desires and efforts in that life  
 Now strengthened them to do the will of God,  
 And as apt pupils they the higher grew 760  
 And nobler than the ones who in that life  
 Had stood above them, dubbed nobility.  
 And Christ remembered they were only dust,  
 He thought of all their trials. Even babes that  
 died

Suffering in dying; and he saw the world,  
 And they who lived The Miserable of earth:

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771. Rev. xiv. 6. Our gospel of faith is evidently limited as to duration, but not so the "everlasting gospel" of good deeds.

One half the people never had a home ;  
One half were hungry : and a half were slaves.  
They hardly knew their right hand from their left,  
But they were cold and hungry, and they toiled 770  
And did the meanest labors ; they were whipped ;  
And if for hunger's sake they stole a loaf  
From one with plenty, they were cast in jail.  
Law was against them, circumstance against,  
Society against them : could they rise ?  
Oh, sin of others more than their own sin  
Made them but brutes, yet with wide suffering eyes,  
For they were sore afflicted. And men died,  
And were untrue ; deceit was in the world ;  
Some were abandoned ; some were brought to earth  
Disowned of all save God ; and some were born 780  
Deformed and invalid. For all of these,  
God pities them. He knows each woman, child  
And man in all the world, their hopes, and all  
Their secret troubles ; He who made the worlds  
Looks with compassion on the struggling ant.  
So went the fiat forth : " Ho, every one  
That thirsteth come, come to the waters, come,  
Ye without money, come and buy and eat.  
Buy wine and milk and honey without price. 790  
Seek ye the Lord, while he is near, hear him  
While he may be found. Let the wicked man  
Forsake his way, unrighteous men their thoughts,  
And turn unto the Lord, and he will save,  
And to our God, for he abundantly  
Will pardon." His word shall thus go forth  
And not return void : that which he intends,  
It shall it do, and shall prosper much therein :  
For ye shall go with joy, led forth of peace ; 800  
The hills and mountains shall break forth in song  
Before you, and the trees shall clap their hands ;

Instead of thorn, the fir tree shall come up,  
 The myrtle tree for briar." He who died as babe  
 Grew up and lived a century and learned :  
 He who was gray at death a century learned ;  
 And if they learning did faults, then the church  
 As priests forgave — for sin that they remit  
 Shall be remitted, sin that they retain  
 Shall be retained from then ; but at the last  
 Men had so learned of truth they did the right. 810

Now did the Son a final test prepare.  
 "Will ye do right?" he asked. They answered,  
 "Yea."

Then from the prison where they were confined  
 The angels let out Satan and his hosts  
 Upon the earth. They sniffed the air again,  
 And marveled at the change ; and as they looked,  
 A few repentant, of the lesser ones  
 Who had small part in Satan's court, and now  
 Observed the better way of right, drew near  
 With tired Azazeel, and a host of else, 820  
 And prostrate fell before the Son, and cried :  
 "We hope for naught ; and yet in seeing this,  
 We thank thee for defeating us that so  
 Thou mightst work better than we wrought ; and if  
 We might hear for our pleading one kind word  
 We were content to die ; or if we are  
 Condemned to live, for good of all this good  
 Shut us in prison lest perchance we fall  
 Again, and so contaminate it." And the Son  
 Wept as he answered : "Nay, go free, and live.  
 So long as ye do well, live ; if ye sin 830  
 Expect death. And like message bear the rest."

823. Isa. lxy. 20.

843. Rev. xx. 7.

And they, rejoiced, went forth to bear the word.  
They found the olden lords in counsel set,  
And Satan thus addressed them: "Lords and  
powers,  
Fallen in disaster, but now free,  
Is earth not worth an effort to secure?  
And now recall our former feats in arms,  
How we repelled the hosts of Michael  
In former days, and how we won mankind 840  
Till we had all of them as now he hath:  
And but for prison walls which bound us in  
We still had ruled. By glorious deeds of past  
And victory then, I augur new success  
If we together work, and do our best.  
We never have been all united, ne'er  
Have struck together: If we did — recall  
Thermopulæ's three hundred, how they fought,  
And Alexander's handful, Gideon's few.  
Naught can withstand us. Let us up and do 850  
And win the world again, for it is now  
A heritage worth effort." And, being set,  
Azazeel rose, with message of the Son.  
Frowned Satan as he cried, "Thrust them without."  
And they were pushed aside. Then after they  
Had organized anew they all went forth  
To olden kings, and cunningly discoursed  
With those weak yet from scars of former sins  
Of olden glory, pomp and high renown:  
And many flocked to them. As when again 860  
The emperor from exile coming met the host  
Sent out to take him, and they fell on him  
With tears and cheers, so now on Satan fell  
Those whom old habits bent to love of power;  
And of mankind, warriors and kings of old,  
Unthought and debauched, and now scarce  
healed

Of evil tendencies, a host he found  
Greater than any army of the past,  
Greater than any generation was  
Though all were numbered : and with them came  
Who had been women ; and the warriors old 870  
Who fell on Rome, arose, and camped against  
The ancient city where the altar was  
With fury of despair and quiet long.  
And they within the city, terrified  
Because they had no arms, prayed unto God.  
And Michael begged leave to also form  
And march against them ; but the Son said, "No,  
Ye may not slay your brethren." And at this  
Satan aloud laughed, saying, "Even now 880  
He hath abandoned all the earth to us."  
But taunts unheeding, toward him walked the Son  
Alone, for he had bid the others lag behind :  
And he cried to the armies under Set :  
"Behold, ye angels, ye could not restore  
By arms the Eden lost : but I have done  
It without hands. Ye could not with your lust  
Raise men to gods ; but I have raised them here  
Higher than gods. Ye could not bring men life,  
But I have brought them from the prison house. 890  
Men could not find life doing right with you,  
But after I redeemed them they find life  
In doing right. Now judge between the two,  
Will ye to God cleave or to Satan cleave ?  
I warn you it is death to go with him."

Then Satan answered ; "Thou hast fought with us  
Six thousand years, and could not injure us  
Because we are immortal ; and wilt thou  
Without an army, coming by thyself  
Attempt to frighten us ? We scorn thy terms."  
And through the serried ranks a shout arose 900

Of approbation. Satan lifted spear  
Against the Son, and with it poised in air,  
Said : "We have not died, but thou hast died, false  
king,

And now again die, giving me thy throne."  
But on its course no missile sped its way :  
The arm remained poised, darkness seized upon  
The prince of evil, pallor on his face  
Spread, and he toppled and then headlong fell  
Before them, dead. The Savior looked above 910  
And cried, "Father, 'tis just: If they do not Thy will,  
Thou mayest refuse to furnish life to them,  
The soul that sinneth it shall die : 'tis just."

Then down the ranks a mighty swath they fell  
After their leader, and their bodies cold  
And stiff grew, as once Sennacherib's  
Army had fallen, and the hosts of ill  
Who long had triumphed, now were still in death.

They in the city marveled as they set  
Their eyes against the windows, then ran forth. 920  
And Michael and Gabriel and the hosts  
Of God drew near and mutely gazed on them :  
And Azazeel and the former bad  
Ones wept, but iterated, "It is just."

"Dispose of them," the Son said, "and recall  
The olden days, and marvels of these days

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930. "For this purpose was the son of God manifested, that he might destroy the works of the devil." The "second death" of recreant men I conceive is the same as the first death, that is, cessation or end of life. It differs from the first or Adamic death (1st) because there is no redemption from it, so that it is eternal death—"eternal punishment" in the sense that the punishment (not living) has no end—"everlasting destruction from the presence of God" who is everywhere present; (2d.) the second death is not for Adamic sin, but after probation, every man dying for his own sin, if he dies at all.



That ye may ever keep it in your minds.  
The evil gods are dead. And evil men  
Have died the second death : not as the first  
To have a resurrection, endless death. 930  
Nor must you think it hard. God giveth life  
To all by moments, as the waters flow  
By drops in rivulets : and if aught do ill,  
Contrary to His wish, shall He give life  
To that, that it may throw all things awry?  
Nay. Ever 'tis a law, The soul that sins  
The same shall die. Beware the second death."

. This is the theatre of God, wherein  
We all are actors. Fill thou well thy part.

Men listened, and they buried from the sight  
The fallen and dead ones, in burial 940  
Decent and silent, and attention gave :  
And all their hearts were melted into love  
Of Him they saw not but knew all divine,  
And just ; and they to one another said,  
"We know of evil, what a thing it is,  
What suffering and woe it wrought on earth,  
And death requiring death of him — oh, God,  
What love that was ! — who gave himself for us ;  
And here we see its end in death of all. 950  
Remind me of these things lest I forget,  
Keep them before me, write them on my heart,  
That we who know of evil may refrain  
From that we know bad, and cleave to the right."

## BOOK X.

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### FUTURE WEEKS.—“KNOWLEDGE OF GOD.”

When our first parent ate th' forbidden fruit  
Of knowledge, good and evil, evil first  
God taught them in hard schooling through the  
years

From Adam's day till Satan who rebelled  
Was swallowed up of death. Now that the week  
Of error's schooling hath an end, we may  
Surmise He next will teach mankind of good  
Through coming week or weeks. In just what way,  
And through what methods, we the way of God  
In future judge not. But I think man will 10  
Develop there through years the faculties  
That dormant lay so long; for in this life  
One man can follow but a certain line,  
And that not to perfection. Over there  
I think he first will push his studies out  
In that particular branch he loved before  
(Supposing it were worthy of his love)  
Till he wax wise therein, and then take up  
New studies in new lines and trace them out,  
Developing new faculties, until 20  
In centuries he will have grown so wise  
And simply tender that if we, as now,  
Could stand before ourselves as we shall be,  
This would but shadow seem, dwarfed, pale and  
dim,  
And that the true and giant man whose frame

And look were noble. Aided by the few  
Who under trial kept fealty to right,  
And hence rose higher than aught else can do—  
By angels aided — with new words inspired,  
God's image shall again appear in us, 30  
And we shall seem near fit to talk with Him  
And be companions of the Only One.  
Sure God shall speak to us ; and we will hear ;  
We will adjudge of things and choose the right ;  
And through years everlasting we shall search  
In fields of nature, following after God  
The thoughts He thought while fashioning these  
things.  
And by our will, then exercised for right.  
We shall grow grand beyond our loftiest thought  
As now we think, to show the dignity 40  
Of God in us, in God's own image made.

Yet even then — when purity is crowned,  
And there is none oppression ; when the heart  
Is in pursuit of what it wishes most,  
And finds its goal ; when art and poesy  
From the old masters newly raised to life  
And growing greater, and when music, bring  
Thoughts into beauty or to life and words ;  
When great machines as now we have, and new  
Marvelous constructions, making man a god 50  
In power over nature, aids all men  
And not the few — yet even then I think  
We shall with friends turn through the leaves of  
this  
Old history, as now through spelling books  
We turn, and, sitting with our friends, shall speak  
Of trials and scenes and loves and childish thoughts  
That swayed us then ; and ponder of the past,  
Thus growing wise. Yet even then — when we

Love purely in all cases, constantly,  
Do, as 'twas nature, noble deeds, and think 60  
Of noble things — yet even then, I think,  
We will revert to former life on earth,  
And pointing to the ones who died for men,  
As Paul and martyrs, say, "There was indeed  
Nobility;" or to the weakling sore distressed  
Who bore in patience and through weary years  
Tried to do right and labor for the ones  
He loved, with, "Where was love like that?" or turn  
To stories all familiar to our ears  
Of strong love, or fidelity, or deeds 70  
Of noble order, though by heathen done,  
And weep o'er them, and say, "Oh, that we might  
Be grand as they. Partly grand with them  
Was grander than most grand with such as we  
Blessed in an absence from temptation  
Without." And we will join, I think, in this,  
"Worthy are they who are the bride of Christ:  
For they were true when hot the battle waged.  
For they have taught us and have comforted 80  
And soothed our hearts. And worthy is the Son  
Most glorious, who hath redemption wrought.  
He might have won in right the crown of all  
Satan assayed to do without a right,  
But he so pitied man he gave his all  
That we who hated him and were gone ill  
Might have his glory. God hath given him  
His high reward most justly."

And the Son

May cry, "Father, I gave my life for earth,  
I bought it, it is mine, and I have cleansed  
And purged it; now my God I give it Thee, 90  
For Thou didst make it; and now it is pure,  
And I may offer it."

And if God take  
 The kingdom, still the Son vice-regent shall  
 Rule in his stead ; and God will take the world  
 Only, I think, to lead men further yet  
 In new fields unexplored, undreamed, unmade;  
 For but Infinity can fill with joy  
 Eternity. What He will, then, reveal,  
 And where lead men, to what stupendous heights,  
 Till they became companions face to face 100  
 Conversing with their Maker, I know not ;  
 But I am sure that He can fill, and will,  
 The years while men are true, with fresh delight.  
 Though they shall learn of Him, however, I  
 Think none shall see Him, but shall find him by  
 And see the All-in-All of power in Him,  
 The All-in All of love, of tenderness,  
 Of beauty ; and in them shall God delight.

We may not trace God further. He hath plans  
 No doubt for man through all eternity, 110  
 Whereby to busy him, and train, and please,  
 With revelations newly made, of old  
 Things, worlds and methods. These are the  
 blocks

Whereby we are amused as babes, by which  
 We have spelled, God. But come into the night :  
 See all those constellations such as men  
 Have grouped and classified : see all the suns,  
 Gold, blue, green, crimson ; see the milky way  
 Sprinkled with stars as the sea beach with sand ;  
 Behold, and count them : everyone of them, 120  
 A scene of God's toil, as minute, as strange,  
 Painsstaking, wonderful as on the earth ;  
 And in them and these labors see our God.  
 Let all men praise Him. Let the worlds of fire  
 Circling in quick dance, praise God ; let the sun,

The moon, the stars, show forth His glory. Let  
The hills be hung with all His handiwork,  
Showing His praise; let woods and fields and seas,  
The speaking wind, the fire of heaven, the clouds  
Sailing above the earth, the rivers, floods,  
Brooks, prairies, and the creatures He has made,  
Let all praise God. Praise ye the Lord.  
Behold, each year he causeth us to roam  
Among the stars; we ride athwart the heavens  
Swifter than lightning, that we might see God  
And all His workmanship. He made it all.  
Let all the mighty stars of heaven; let  
The depths of space, the angels high in rank,  
And all that is, praise Him, the All-in all.  
Praise Him, dragons and reptiles, all beasts, praise  
Him who so strangely formed you, fish that swim  
In th' waters, singing birds, flowers and trees,  
Fire and lightning, hail and snow, the various  
Elements; let everything an anthem sweet  
Raise to the Nameless, Unapproachable.

## NOTES.

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### HEAVEN.

Forasmuch as it is urged by many that we can know but little of the place Heaven, spoken of in the Scriptures, it seems good to me to speak of this subject; assuming at the start that it is invented interpretations that becloud the place, and that the simplicity of Bible statement, without comment, clears the mystery.

We understand that the Hebrew *Raqui*, (firmament or expanse) is similar to heaven, as in Gen. i., 8, it is said, "God called the firmament Heaven." Now this firmament described as a dividing wall between two waters; and evidently not between two seas on the earth, because it is said, "God made the firmament, and divided the waters which were under the firmament (or on earth) from the waters which were above the firmament." The synonym "expanse," indicates that a plane extended above the earth; and that waters were above the firmament would imply that seas rolled above this plane. Of course water is now carried in the clouds, but we cannot correctly speak of it as being above the clouds. That the condition then was different from now is to be inferred from Gen. ii., 5, "For the Lord God had not caused it to rain upon the earth \* \* \* but there went up a mist from the earth (not dew, therefore), and watered the whole face of the ground." "All the fountains of the great deep (without doubt, a sea, were broken up, and the windows of Heaven were opened, and the rain was upon the earth forty days and forty nights:" as if to say that the sea above the firmament was poured below. It is significant that after this occurrence, except in four instances, the word firmament is used no more, but is superseded by the word *Shamayim*, Heaven, heaved-up-things, —a fair description of the present condition of the atmosphere, where broken clouds are floating, and a hint of an upheaval in the sky, when the expanse was broken.

The firmament must have been immediately by earth, for waters

were above it; and we are told that the firmament was heaven. In the new testament the word translated Heaven is Ouranos, or air, indicating that it is the atmosphere surrounding the earth. This is the literal idea and not a constrained or imaginative interpretation.

Now, as to the inhabitants of Heaven, there is more said of them in the Bible than many imagine. They are angels, and spirits. Whatever spirits may be we cannot conceive but that they are an organism, and if so must be material; and in conformity to this view angels have been seen by various Bible characters, and one or two of them are minutely described. (Ezek. i., 4-14, etc.) That it is our coarseness, rather than their immaterialism, that makes them invisible, is to be inferred from II. Kings vi., 17. These angels eat, Gen. xviii., 7-8; xix., 3; etc.; they cook, I. Kings xix., 6-7; they raise grain, which we know as Manna, or angels food—Ex. xvi., 31, John vi., 31. They serve as messengers of God, and have appeared to many: Gen. xvi., 7; xxxii., 1; Num. xxii., 22; Judges ii., 1; xiii., 3; to various prophets, to Jesus, to Peter, etc. Some of them are sinful and evil, Gen. iv., 2; Jude, 6; Job i., 6; ii., 1; etc. On account of this, it has become necessary for the good angels to organize into an army, headed by Michael,—Joshua v., 13-15; Judges v., 20; II. Kings vi., 17; II. Kings xix., 35; Dan. xii., 1; Rev. xii., 7; etc.

Remembering that "Heaven" is identical with firmament [expanse] of Genesis (i., 8, God called the firmament heaven) we gather other inferences. In Gen. i., 7, it is stated that God made the firmament [expanse] and divided the waters which were under the firmament from the waters which were above the firmament. An apocraphal writer (II. Esdras vi., 42) declares that the water was at first confined to one-seventh of the earth's surface, and Gen. ii., 6, shows us that the earth was then watered other than by rain. But after the flood (where could the water come from save from "above the firmament?") two-thirds of the earth is covered with water, and ever after, Heaven, heaved up things (fair description of the clouds) was used instead of firmament or expanse.

The inference is that the inhabitants of heaven live in the air about us—or ouranos, the Greek word for heaven. This will be objected to; but if spirits are of such fine material that learned theologians would discuss for years how many could stand on a pin point, why should it be thought ridiculous that rare substance should be a habitable home for such creatures? Nay, Christians believe that they.



do inhabit air, and know that heavenly voices have been heard to earth, and that they themselves are compassed about with a great cloud of witnesses.

Jesus says he goes to prepare a place, as if heaven was now disintegrated, and needed preparation. Revelation *xxi.*, shows that place prepared—a new heaven, with the old order seemingly restored—perhaps the “third heaven,” to which Paul was caught. Astronomers tell us we do not see the sun and stars, but the corona, a halo of light about them. So possibly the new earth will be when blessed with the new Heaven; for “there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them [a new form of] light.”

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#### ANGELS.

According to the black art the evil spirits are divided into nine degrees: 1st, false gods, with Beelzebub chief; 2nd, spirits of lies, headed by the serpent Pytha; 3rd, spirits of iniquity, “vessels of wrath,” under Belial; 4th, avengers of wrath, under Asmodius; 5th, deluders, imitating miracles, with Satan lord; 6th, aerial powers under Meririm; 7th, the causers of war, headed by Apollyon; 8th, accusers, under Ashtoreth; 9th, tempters, under Mammon. All these chiefs, except of the 2nd, 4th and 6th orders, are named in scripture.

“I have remarked, in speaking of the allotment of the gods, that they distributed the whole earth into portions differing in extent, and made themselves temples and sacrifices,” said the Egyptian priest to Solon when discoursing of Atlantis.

Angels, say the Jews, were appointed as princes over the seventy nations of earth; but this people consider the angels set over Gentile nations merely *dæmons*. Daniel calls Michael “the prince that standeth for the children of thy people.” The Septuagint, translating Deut. *xxxii.*, 8, reads, “according to the number of the angels of God,” instead of “according to the number of the children of Israel.” as we have it. The Jerusalem Targum reads: “God spake to the seventy angels who stand before him,” etc.

If angels remain on earth longer than seven days at a time, according to an Eastern legend, they become so gross they cannot as-

cend into the upper heavens. This idea is employed in Moore's "Paradise and the Peril."

Following is a partial list of the good angels:

Gabriel, an archangel, set over thunder, fire and fruit. Tradition says he taught Joseph in prison the seventy languages of earth. He it was proclaimed Mary "blessed among women." Angel of mercy.

Michael, commander of God's armies, Israel's protector. Daniel (xii. 1) calls him "the prince that standeth for the children of thy people." The rabbins call him the angel of justice.

Israfeel—"His heart strings are a lute," says the Koran. He is the angel of the last trump, whose voice is so sweet the sound thereof shall waken the dead.

Uzziel—"Strength of God." Talmuds and apocraphal writings.

Ithuriel, "Discovery of God," Talmud.

Uriel, "God is my light," the angel of thunder and earthquakes,

## II. Esdras iv., 5.

Raphael, an archangel, prominent in some ancient writings.

Zephon, "The searcher of secrets."

Sijil, according to the Koran the recording angel.

Sraosha, God's great messenger—Zoroaster.

Saraqael, an angel who attempts to rescue fallen mortals.

Raquel, the avenger of evil.

See also list, given elsewhere, of traditional angels with their tasks assigned of heaven.

Of the evil angels are:

Satan, mentioned in scripture, and regarded by theologians of the present day as chief of the fallen angels. Originally he is from the Egyptian pantheon, where he was known as Set, and where is represented as having slain Osirus, his hot breath being the sirocco, and mildew a blight he casts from heaven. The Koran gives his name, before the fall, as Hareth. "Satan" seems to be a title, as it means "chief."

Beelzebub or Beelzebul. The Canaan and Chaldean Bel and Baal; in one place called the god of flies; in another "lord of the sky and land," and represented as having brought the flood. In northern Europe he appears as Belus. According to the alchemists he was one of the archangels; and, demonologers declare, dethroned Satan and ruled supreme during or preceding the Dark Ages.

The Grecian pantheon of angels, with its twelve major and many minor gods, is too well known to need enumeration here.

The Egyptian pantheon contained: Ptah, god of light, to whom the beetle was sacred, because it, like him, it was fabled possessed both sexes; Shu and wife Tefuet; Ra; Osirus or Hesri, representing the fructifying force of nature, the green god, slain by Satan, and Isis, his consort; Horus, child of this couple, and his wife, Hathor, queen of the dance.

The spiritual rulers of Chaldea were fabled to have been: Anu or Oan, "lord of the darkness," "ruler of the far-off city," and wife, Anuta; El or Bel or Baal, lord of the sky and land, and Biltus his wife; Hea, once incarnate as a sea monster, and Dav Kina, his wife; these three constituted a triumvirate. A second trinity was Sin (and wife, The Great Lady), Shamas (and wife Gula), Vula (and wife Shala). Other gods were: Nin and wife, Queen of the land; Merodach and wife Baint; Nergal and wife Laz; Nebo and wife Warnuta. Bilat was the Chaldean goddess of love, and all maidens had, once in their lives, to worship her. Each went to her temple, and remained there till some male pilgrim threw a coin in her lap; then she offered that to the goddess, and followed the man, becoming his wife(?)

Zoroaster represented Ahriman as the chief devil, with Indra and Shiva as his counselors. Anuta is a Median goddess who instructed men in the art of husbandry.

Several American gods might be mentioned, among them: Boogoo, the prince of devils, represented as having raised a revolt in heaven and having been cast to earth, leaving a dent where he fell, in Arkansas, a mile in length; Kair, god of the east—Mulac, of the north—Ix of the west—Canac, of the south—combined called Bacab in Yucatan; Huraking, god of storms—very like our word hurricane; Megissogwon, the evil spirit slain by Hiawatha; the famous Montezuma; Wascá, of British Columbia.

Ruchiel was called by the Talmud "ruler of the wind and the air," and creator of storms.

Alector was represented as a god, the author of the destructions of war.

Azazel was the angel of death, and taught the making of bracelets, the use of cosmetics, and of precious stones for ornament. Asmodious and Samniel were also called angels of death.

With the Druids Esus was the supreme; Tallat the parent of men.

Neck was a Scandinavian god, from which we get "Old Nick."

Woden was an old German god. Belus was revered in northern Europe. Thor is the hero of some of the Sagas of the north.

In India Brahma was the creator, Vishnu the preserver, Siva the destroyer—together called the Trimurti, Varuna was regent of the western division of the earth; Yama was ruler of the infernal regions—originally conceived as one of the first pair from whom the human race is descended."—Webster.

Peor is scripturally mentioned as a god of lust; Ashtoreth, the consort of Baal and the same as Astarte, is known as the goddess of lust.

Megaxara is represented in writings of the Jews as the author of insanity; Siltan, a solitary, morose angel; Tisephone as the author of epidemics.

In all lands, in all cases, the gods were alike represented as great spiritual beings, many of them, as shown before, wedded to spiritual goddesses, many of them holding liaisons with mortals, many of them invisible rulers of certain sections of the earth. Need I more than refer to a few of the liaisons of legendary lore?

Jupiter, besides marrying Juno, had liaisons with Danæ, a daughter of a king; with Leda, wife of Tyndarus; with Antiope, wife of Lycus; Alcimena, wife of Amphiryon; Egina, daughter of Asopus; Calisto—feigning in courting her to be Diana; Coens, by forcibly bearing her away; Eropa, daughter of the king of Phoenecia; and Io. Apollo attempted to rape Daphne; courted Bolina; won Leucothœ, daughter of a king of Babylon, who for her sin her father buried alive. Mars wed Neriona; had Tereus by Bisthonis; and for intercourse with his mortal daughter was, according to legend, tried on Mars' hill for incest. Asmodeus, of the time of Tobit, according to apocraphal scripture, tried to keep Sarah for his own. Aurora fell in love with Cephalus, a mortal. Juno as a cloud received the embrace of Ixion. Venus loved Adonis. Lilas was called the mother of dæmons. Circe held a liaison with Glaucus, a sea god, who also loved Seylla. Pasiphæ, of Crete, had an attachment for a bull, and gave birth to the minatour, a creature half bull, half human. Practical evolution!

There is a legend of the American Indians that Neptune ruled the land now known as America for 9,000 years, and thence passed across the ocean and conquered the greater part of the Eastern hemisphere. Bacchus is in legend called the conquerer of India.

## THE DEVIL.

There is no scriptural intimation that it was other than a mere serpent that tempted man to sin. To be sure, the devil is called the Old Serpent, but is that any more than a likeness? for Jacob in blessing his sons (Gen. xlix., 17) says Dan "shall be a serpent by the way," and we do not hence infer that Dan was a real snake: nor is there greater reason for such inference in the case under consideration. Is there a statement in the Bible that the devil in person tempted Eve? Josephus evidently thought it was only a snake that tempted her, and that it could talk. We have a legend that the devil entered the snake; but we have legends, too, that it was merely a snake, and that not only it, but all animals, could talk. What animal cannot talk? What animal cannot reason? It is only our ignorance and arrogance that asserts it. To my mind, it is always the lower drags the higher down; the serpent tempting men, them tempting angels: and where seeming higher tempts the lower, it is not truly so, for the tempter is the more debased in thought.

## INHERENT IMMORTALITY.

Of the commonest expressions in Christian countries are, "never-dying soul," "immortal soul," etc. Nothing of the kind is found in the Bible.

Immortal occurs only once in the scriptures (I. Tim. i., 17) and then in reference to the "King eternal, immortal, invisible." Immortality occurs five times—once with reference to God, "who only hath immortality;" I. Tim. vi., 16; twice with reference to this mortal putting on immortality, I. Cor. xv., 53 and 54; in Rom. ii., 7, where by "patient endurance in well doing we seek for immortality;" and in II. Tim. i., 10, that alludes to the "calling" "now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel."

In direct contrast to this absence of declaration scriptural that the soul is immortal are the statements of other religions. I know of none of these but what explicitly states that the soul is immortal. I quote from some:

Egyptian book, 2,000 years B. C. "The soul lives after the body dies."

Pythagoras, Grecian, 580 B. C. "When thou hast laid aside thy

body, thou shall rise, freed from mortality, and become a god of the kindly skies."

Heraclitus, 500 B. C. "My soul \*\* being a thing immortal, will ascend on high, where it will enter a heavenly abode."

Bhagavadgita, of India, 200 B. C. "The soul acts, thinks and is immortal."

Budhist scripture: "The soul is not born; it does not die."

Same, Chinese: "Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is my dwelling-place."

Plato, Grecian, apostle of Socrates, 429 B. C. "The soul . . cannot die." "The soul of each of us is in an immortal spirit." "Can the soul be destroyed? No."

Cicero, Roman, 106 B. C. "I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature."

So likewise does the Koran teach. So did the Druids, the Gaellic tribes, the fire worshippers and the American aborigines teach.

I suggest that this universal belief came on this wise: As men saw that it was generally desired to live after death, the philosophers found no way to satisfy the longing save by assuming that the person did not really die, but continued to exist in a new form. All might easily hit on this panacea for the fear of destruction. It was necessary to teach immortal soul to live at all.

On the other hand, the scriptures do not base future existence on a non-ceasing of existence, but on Christ, who is the Resurrection and the Life. This being true, it is not needed for them to inculcate the dogma of immortality—a supposition that accounts for scriptural silence on the theme. Indeed, if the Bible does base the future life on Christ as a Redeemer, immortality is in that basis denied; and the teaching of immortality is the denial of the Redeemer, if men were only logical enough to see it so.

The Bible terms are "Resurrection" (bringing back again, or restitution); and "living again." We cannot live again,—a second time—unless we had ceased to live; we could not be resurrected unless we had lost that which is to be restored—life. So that the scriptural terms are a denial of immortality; and, reversing terms, the doctrine of immortality is a denial of resurrection and living again.

A wrong idea as to the meaning of immortal and mortal seems to

prevail, which it will be in order to correct in this connection. Mortal means, subject to death, or liable to death. Adam was mortal before he sinned, else the liability to death (the day thou eatest thereof, dying thou shalt die) was not liability, though he was not condemned to death; and had he not sinned, the inference is that, though mortal, he might have lived forever. Immortal is, not subject to death, incorruptible. In the original meaning of the word Jehovah himself could not kill an immortal being. The very fact that we do in any sense die, therefore, is a disproof of immortality; and the penalty is, the soul that sinneth, it shall die, so the soul does die, and therefore is not immortal.

There has been much philosophizing to show what the death of the soul means. There is none in scripture. The plain inference of death, is a condition without life. But philosophy has made death the same as life, and—well, if we would argue light the same as darkness, truth the same as error, anything the same as its opposite, we would necessarily be confused.

It may be that many good men were conscientious in trying to reconcile the Greco-Roman idea of immortality, with which the early Christians were confronted, to the Bible doctrine of a future life; but I cannot but think they erred seriously. Yet it seems to me that modern divines who teach it, on hypothesis mostly, and the creeds that assert it, are more of fault than they. Luther's reformers charged that, "all that has been said about the immortality of the soul was invented by anti-Christ for the purpose of making the Pope's pot boil."

And in accepting the doctrine of immortality, it seems to me, we prepare the way for the world to logically reject the Savior. For they may reason: If I can't die, I am not indebted to him for life; so I can do what is right, and if God asks for more, seeing the Savior doesn't give one the life, if God asks me to believe on the Lord Jesus Christ, then God is arbitrary and unreasonable. This he is not; therefore, I am not required to accept Christ.

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#### THE FLOOD.

Menu, the hero of the East Indian account of the flood, was saved by following instructions of a fish he had rescued from the jaws of another fish, it directing him how to build the ark.

Yima, of Irania, at divine order built a garden, in which he was saved from the flood,

The Scandinavian Eddas give the following legend of the flood, here much contracted: Borrs was a collective name for the three grandsons of Buri, the first man. They slew Ymir, father of the ice giants, and from his body constructed the world. From his wounds blood flowed copiously, deluging and destroying the race of giants, save Bergemel and wife, who escaped in a boat.

Of the flood heroes of American aborigines are Tazpi, Coxcox and Nati. The Tostecs, represented by seven friends and their wives, are said to have escaped the flood; and after wandering about for 104 years, reached America and established cities. The Chippewa flood hero is Menabashu. Nu-mohk-much-a-nah, the first or only man, is the flood hero of the Mandan Indians.

The Miztecs, says Bancroft, held that "the children of the gods built them a garden, in which they put many trees, and fruit trees, and flowers, and roses, and odorous shrubs. Subsequently there came a great deluge, in which many of the sons and daughters of the gods perished."

Dwyfan and Dwyfach, were, in the Welsh legend, saved from the flood in a vessel without rigging.

In the Grecian tale, it will be remembered how, after the waters of the flood had subsided, Deucalian the flood hero, and his wife repeopled the earth — each casting stones (the bones of his grandfather, behind them; those cast by the man turning to men, those by his wife to women.

The Vopul Vuh, the Central American book of legends, describes the flood: "There were men seen running, pushing each other, filled with despair; they wished to climb on houses, and the houses, tumbling down, fell to the ground; they wished to climb upon trees, and the trees shook them off; they wished to enter the grottoes, and the grottoes closed themselves before them."

Xisustrus was the hero of the Persian flood, and Bugr-Shadi the pilot of the ark. The Vedas say: "In heaven the gods became afraid of the waterspout, and sought refuge: they mounted to the heaven of Anu. The gods were stretched out motionless, pressing against each other like dogs. Istar wailed like a child, \* \* 'I am the mother who gave birth to men, and like a race of fishes they are filling the sea.' The gods on their seats were seated in tears." The Babylonian record



of the same event says: "The diluvian rain grew weaker, the terrible waterspout — which had assailed after the fashion of an earthquake — grew calm, the sea inclined to dry up, and the wind and waterspout came to an end. I looked at the sea, attentively observing, and the whole race of humanity had returned to mud; like unto sea-weed the corpses floated. I opened the window, and light smote on my face. I was seized with sadness. I sat down and wept, and my tears came over my face." Ibid: "Instead of thy making a new deluge, let lions appear, and reduce the number of men; instead of thy making a new deluge, let hyenas appear and reduce the number of men; instead of thy making a new deluge, let there be a famine and reduce the number of men; instead of thy making a new flood, let Dibbara appear, and let men be mown down."

"In East India there is a legend that ages ago mankind became so very bad that God determined to destroy all except just enough to begin with anew. The exceptions were mostly preserved, along with pairs of all sorts of animals, in a golden palace on a mountain top. A boy and a girl, born of parents who were neither good nor bad, had been previously carried off by an angel from their respective homes on the day of their birth, and were brought up in a crystal palace suspended in mid-air, where they were tended by a mute female figure of gold. When they grew up they were married, and a girl was born to them. The destruction of the wicked having been affected by fire the earth was thereby greatly smirched. So giants were sent to wash it clean. They used so much water that a deluge was produced, and the waters rose so high that the golden palace and its inmates were in danger of being submerged."

Following is a quotation from the Song of the Lem-Lenapi — the Delaware Indians: "All were willingly pleased, all were easy-thinking, and all were well-happified. But after awhile a snake priest, Powako, brings on earth the snake worship of the god of snakes, Wakon. And there comes wickedness, crime and unhappiness. And bad weather was coming, distemper was coming, with death was coming. All this happened very long ago, at the first land, Netamaki, in the great ocean Kitabikan." \* \* \* "There was long ago a powerful snake Maskanako, when the men had become bad beings. This strong snake had become the foe of the Jinis, and they became troubled, hating each other. And they were fighting, least man with dead keeper And the strong snake readily resolved to destroy (or fight) the beings of men.

The dark snake he brought, the monster he brought, the snake-rushing water he brought. Much water is rushing, much penetrate, much destroying. \* \* \* At Tula, Nana-Bush (sacred hare), becomes ancestors of beings and men. They go from the flood, creeping in shallow water, swimming and being devoured. A daughter of a spirit helps them in a boat." "Water running off, it is drying; in the plains and the mountains, at the path of the cave, elsewhere, went the powerful motion." In a land after the flood: "It freezes was there; it snows was there; it is cold was there."

There is a notion that Noah had an unbelieving son, Yam (and his mother Walla, say some), who refused to enter the ark, and so perished. The Koran Chapter entitled "The Cow: "

"And Noah called upon his Lord and said: O Lord, verily my son is of my family; and thy promise is true: for thou art the most just of those that exercise judgment. God answered, O Noah, verily he is not of thy family: this intercession of thine for him is not a righteous work." After this touch of human nature the writer proceeds: "This is a secret history which we reveal unto thee." In this connection "The Story of Arnon," Noah's fourth son, by Amelia Rives-Chandler, will doubtless be called to remembrance.

Persian Magi hold that the first waters of the flood gushed out of the oven of an old woman named Zola Cufa.

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#### CHRIST'S GLORIOUS BODY.

The word ransom as used in scripture means equivalent price, If, then, man's punishment for sin is eternal torture, Jesus, to pay an "equivalent price" must be tortured eternally. But as his "equivalent price" was only physical death, it is evident physical death is the true penalty of sin. Again, if he "bought us with a price," the offering of his humanity, and should take back the price, his humanity, the ransom would of necessity be void; so that if Jesus now retains aught of his human nature, he has not made a full, complete and lasting sacrifice for man's redemption. "Beloved, it doth not yet appear what we shall be, but when he shall appear we shall be like him"—"like unto Christ's glorious body"—"for we shall be changed." "Wherefore God hath highly exalted him." After the resurrection Jesus appeared and disappeared—something he did not do before his death—and was known of his disciples only by specially revealing

himself in manner of breaking bread, or in likeness of his old body: his real form was new, different. It may not be a fanciful idea that the body mangled on Calvary will be miraculously preserved to remind those who in future ages "look on him they pierced" of the true, lasting sacrifice.

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#### SO-CALLED SECOND PROBATION.

The idea of this life being one of probation for the world in general is as scripturally absurd as the theological effort to make one three and three one is mathematically absurd. The scriptural philosophy is that all die in Adam, and not each individual for his own sin; and if the latter was the case, then to offer a ransom — an equivalent price — "a life for a life" — a sacrifice like unto the vicarious offering of Christ would have to be provided for each individual sinner, in order to entitle him to future life. But if all are condemned in Adam in order that one — Christ — might ransom all, then to speak of probation or time of trial for those already condemned is absurd. Only before condemnation can we be tried for life. "After death the judgment" — or trial — the first, not the second, probation. The Christian calls for hearing in this world, is justified, through accepting Christ, and then enters on his trial; but the rest of the world can have no trial now, because they have no justification to begin with.

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#### SOUL.

Soul in the Scriptures is used interchangeably for man or beast. It is used as meaning the entire being, or a portion of it — the latter, I suppose, from the rhetorical license permitting the use of a part for the whole. As to the meaning of Soul in the Bible, I would define it thus: The Romans had a word called *ens*, from which we get entity and identity; We have the words being, existence; and the Hebrews had the word translated soul, all to express about the same thought. There may be a body without a being, or a body without a soul. There may be a life principle without a soul, being or identity. In other words, there can be no existence, being or soul without both body and

life; when life and body are separated, the soul ceases. "The soul that sinneth it shall die."

But is not man a spirit? The Bible don't say so. "There is a spirit in man," is there is breath in man, and beasts have a similar breath. The idea that the body is the house of the soul, the soul the house of the spirit, is purely fanciful. I think I can assert with confidence that all intimations of man being or having a spirit, in the Bible, refer to Christians, who have the spiritual nature in inception, and who are therefore, in prospect, spirits.

The Buddhists believe in immortal soul, but they couple the idea with transmigration, making each incarnation a perfect reward or punishment for the life preceding it, so securing exact justice; Mohammedans, Greeks and others believe in immortality, and fail of making God just therein, but they are reasonable enough to make spirit manifestation possible. Christian (?) theologians teach immortality, but they punish the acts of 30 years with 50,000,000,000 years of torture, a proportion they would not tolerate in their civil laws; they denounce spiritualism, while teaching spiritualism; they teach that the disembodied soul does first-rate without the body, yet for some reason not explained resurrect the body; they teach that we live through Christ's ransom, yet that we don't die at all; that when we are dead we are alive; that men are saved only by accepting Christ, yet that children and heathen are saved without it, still preaching to the heathen.

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### THE NEW BIRTH.

"Ye must be born again," said Jesus to Nicodemus, and the saints are repeatedly addressed as (in the embryo) new creatures.

Yet, if all men are spirits, where is the force of "except ye be born of water and of the Spirit, ye can in no wise enter in?"

But, on the other hand, if men are not spirits by nature, and none but spirits can enter heaven, we can see the significance of the expression. Such we believe to be the facts: that a man must be a new or different creature to get to heaven, because "flesh and blood cannot inherit" it; and to become a new creature, he must be born anew. As the first birth ushered us into this life, so will the new birth (taking place at the resurrection), admit us to heaven.

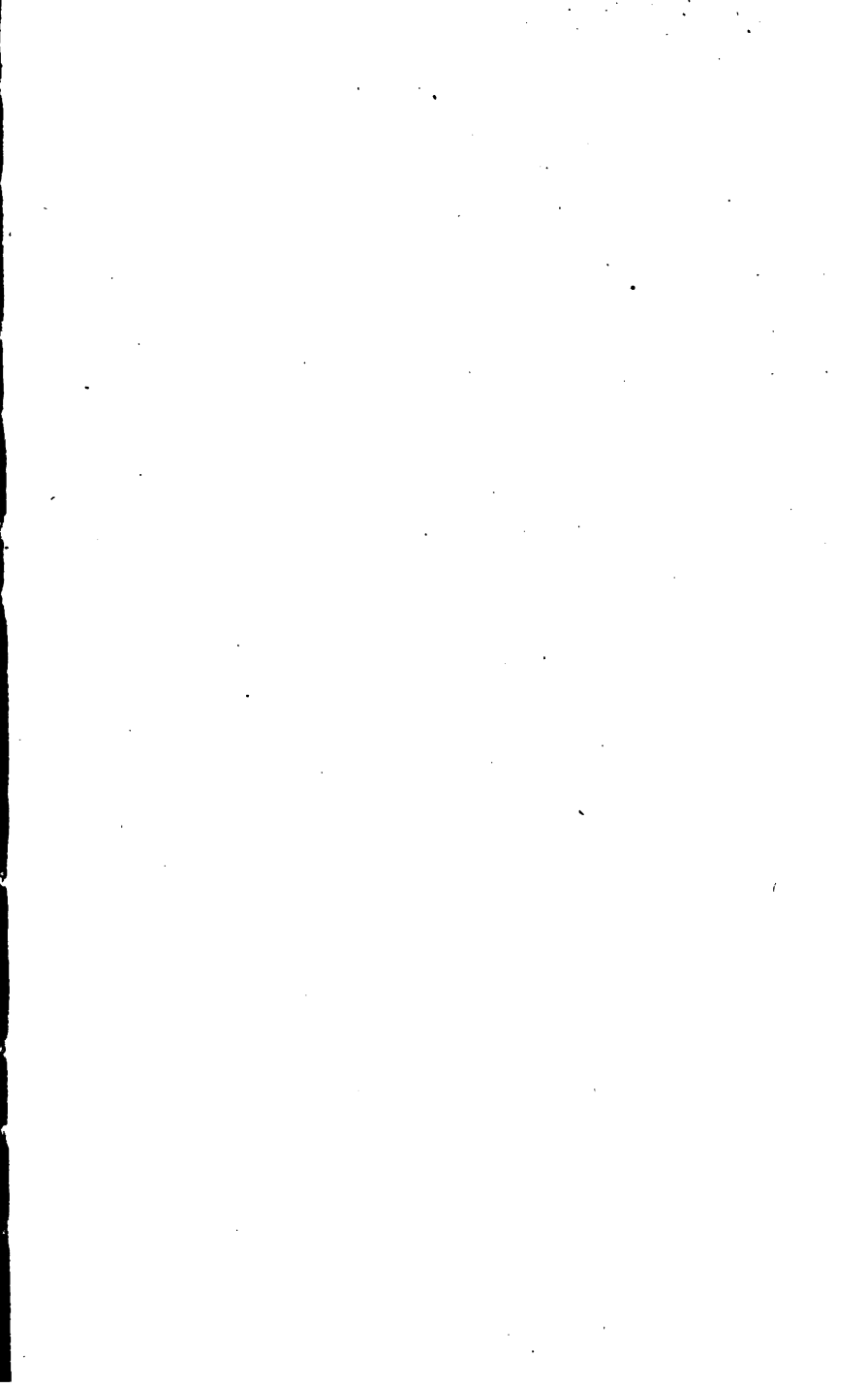
Yet, though the birth takes place then, the begetting does not.

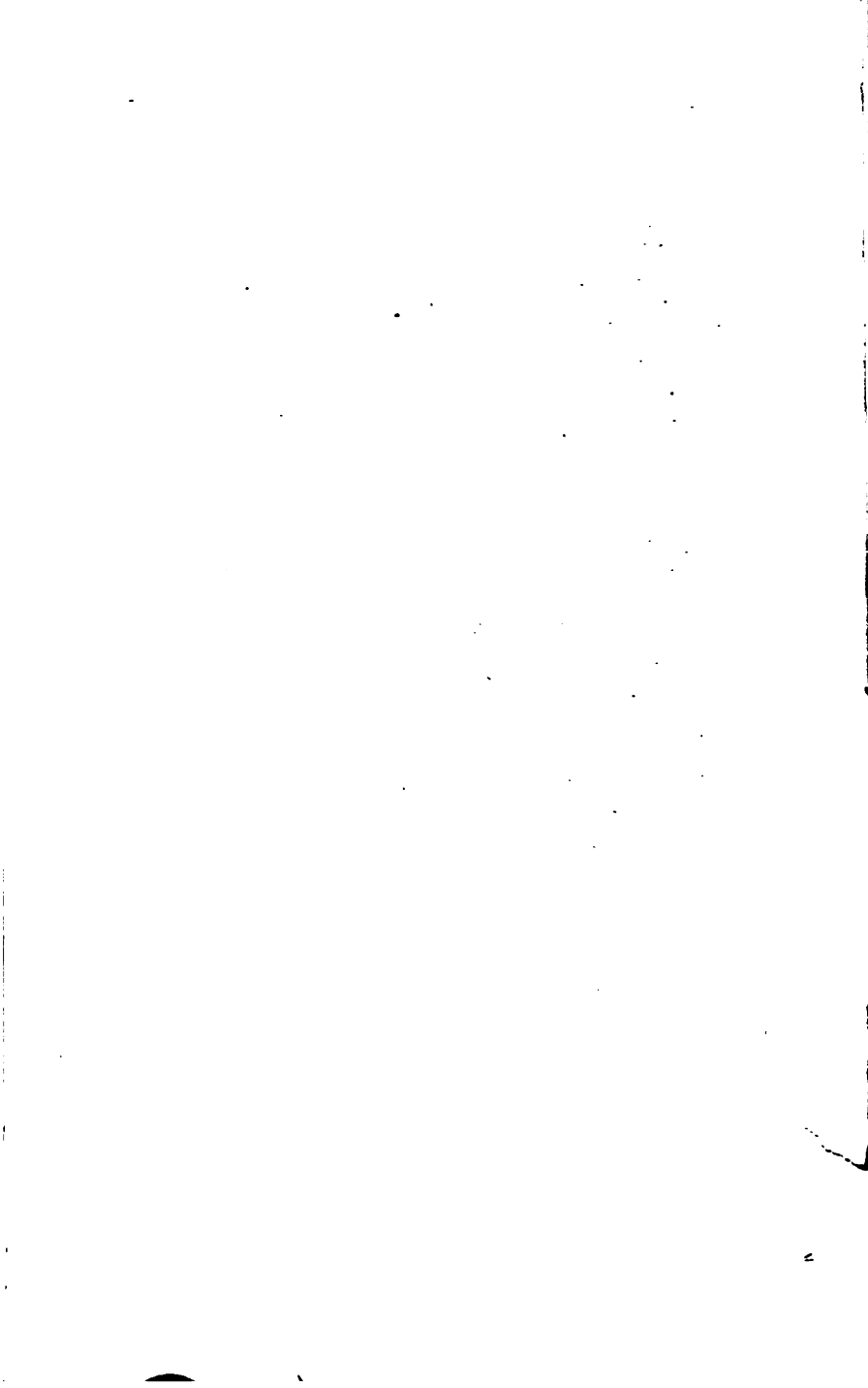
It is when we are in the body we are begotten of the Spirit. If you please, the body is the womb of the new creature; and the Christian has eternal life in the foetal state, but may by sin miscarry.

It demands not a change, but a new creature.

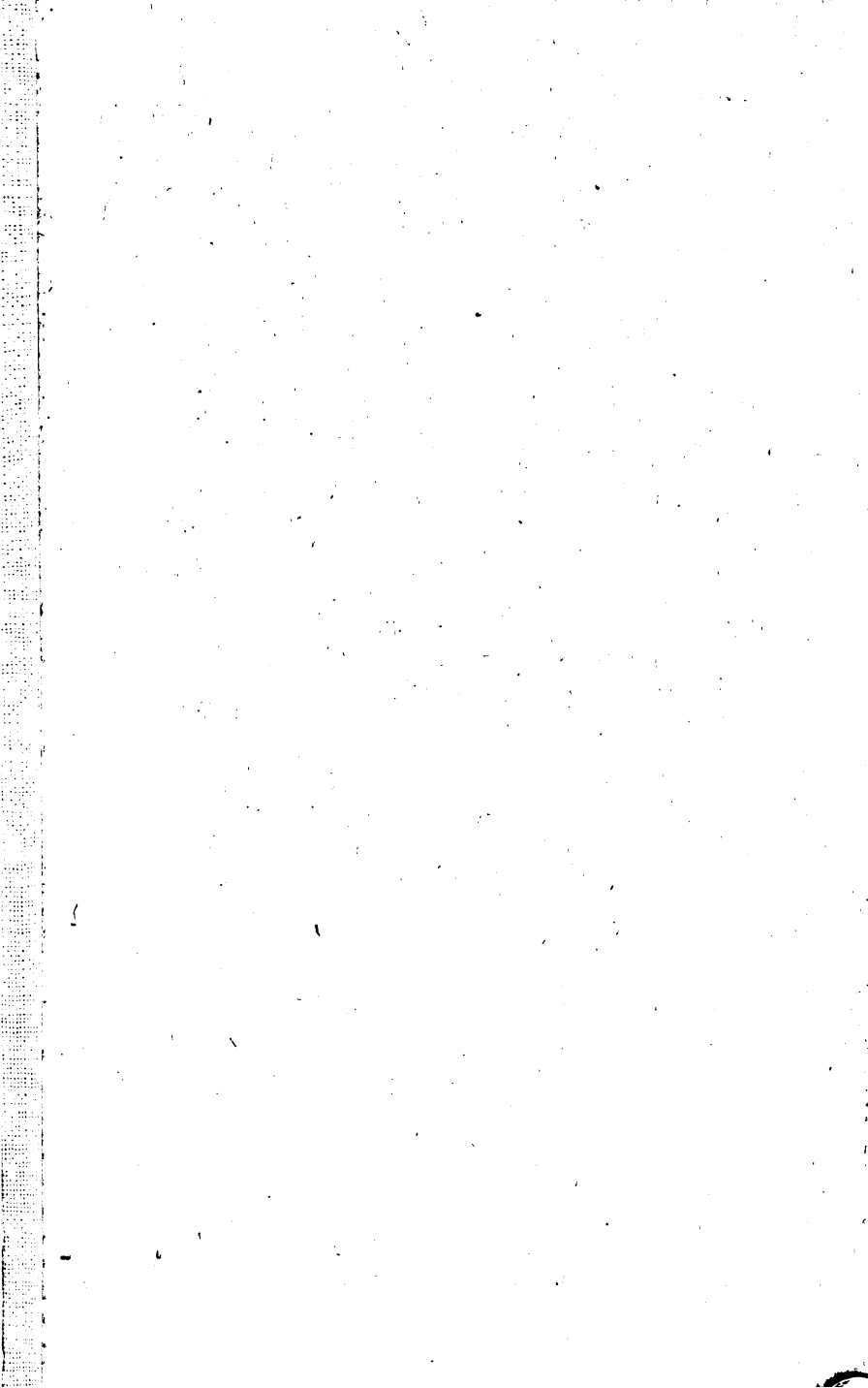
In confirmity with this, we find no inspired man claiming the new birth, though in I. Peter i. 3, God is praised for "begetting us to a lively hope"—how? By the resurrection of Jesus Christ from the dead, thus assuring us of our "new birth" to be revealed at our resurrection. As the same word is translated born and begotten, I suggest that the governing participle should determine which should be used—as we are begotten not born of something, but born not begotten from something.











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